CAMPFIRE TALES OF EASTERN IDAHO

VOLUME I

By

Louis J. Clements

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CAMPFIRE TALES

OF

EASTERN IDAHO

VOLUME I

Louis J. Clements

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INTRODUCTION

Idaho's history is so vast that it is almost impossible to write a book detailing it. There are many books written telling the story of the state in general without much detail. There are also many books written with much detail about specific portions of the state. With all the books written there is a lot still left out of any published volumes. It is hoped that with all the interest being created in the celebration of Idaho's Centennial that many more books will be written and much more of Idaho's heritage will be preserved.

I have been approached by many varied groups to talk about the events that have made Idaho such unique state. The one common question brought up at many of these meetings is where can the interested public find such information. The only answer is by researching at the various libraries in the communities.

I am attempting with the writing of this volume of history to gather some of the stories that have made Idaho great. I intend to continue to write other stories as I come across them. Volume I is only the beginning of this record of Idaho's past. If the story comes from a book, I have carefully noted the book so that the reader can get a copy and read the full account. I have concentrated on gathering stories of Eastern Idaho as that is where my major interest is.

The books and manuscripts quoted from are in the Teton Flood Museum Library. The Upper Snake River Valley Historical Society needs to be thanked very much for their cooperation in the access given me to their files. They have a vast collection of Upper Snake River Valley history.

I have purposely eliminated the use of pictures in this book. I want to make it available to as many as possible at the least cost. My interest is to help spread the history of the valley to all who may be interested.

I hope that you will enjoy the stories presented in the spirit that they were prepared. If you would like to have your favorite story included in a future volume, send a copy of it to the Upper Snake River Valley Historical Society, Post Office Box 244, Rexburg, Idaho, 83440. The anticipated publication date of Volume II is Fall, 1989.

Louis J. Clements
April, 1989

IDAHO STORIES - PART I

The Beginnings Of Missions In Idaho

In 1831 a Nez Perce and Flathead Indian delegation arrived in St. Louis to learn more of the white man's religion. Their own religious beliefs were in some respects very close to the Christian beliefs of some of the trappers. The missionary press of the day picked up the cry and called for volunteers to go to the Indians to answer their "Macedonian Call." The response was immediate and successful.

In 1834, Jason Lee and other Methodists set out for the Oregon Country. Presbyterians came out the next year. Soon there was a regular stream of missionaries coming to the Northwest.

In 1835 two men were accepted by the American Missionary Board to go to the Indians of the Columbia area to preach. They were Samuel Parker and Marcus Whitman. They traveled with the American Fur Company as far west as the Green River Rendezvous. Here they split, as Whitman could see the need to return and plead for more missionaries. Parker went on to start work with the Indians and to get a better survey of their needs.

Parker stated, "My leading objective was to become acquainted with the situation of the remote Indian tribes and their disposition in regard to teachers of Christianity, yet a careful attention was given to the geography of the country, with its productions; the climate and seasons, animals, lakes, rivers, and smaller fountains; forests and prairies, mountains and valleys, its mineral and geological structure, and all the various aspects of its physical condition."

With this type of goal in mind it is no wonder that there is much description and detail in Parker's own account of his travels.

Parker left the rendezvous to travel north into Jackson Hole. From here he crossed the Teton Pass to enter Pierre's Hole (Teton Valley). He visited the site of the Indian battle there and made comments about it that have been discussed in a prior article.

From Pierre's Hole they went northwestward to the Snake River Valley. They crossed Henry's Fork of the Snake River and headed towards the Salmon River country. Here he was to meet with the Nez Perce Indians. He wintered with these Indians near Fort Vancouver and then departed by boat to go back East via the Sandwich (Hawaiian Islands).

Upon his arrival in the East he made a favorable report which influenced others to make plans to come to the Oregon Country.

More Missionaries

On August 27, 1835, Henry H. Spaulding was chosen by the American Missionary Board to be a missionary to the Indians of

the West. He teamed up with Marcus Whitman and accompanied by their wives led an expedition to the Indians. They left in the early summer of 1836 traveling west from St. Louis in wagons. They arrived at the Green River Rendezvous on the 6th of July. There they could not be convinced to abandon their wagons and took them on to Fort Hall. There they changed the wagons into carts. Then they proceeded to Fort Boise where they were forced to abandon them. Their eventual destination was Fort Walla Walla in Washington.

The Reverend Spaulding was impressed with their labors with the Indians and wrote the following to one of his friends, "...And all America with her gold and happiness could not purchase a place for me in the states, if I must leave these poor heathen standing thick around, pleading with their own tongues, actually, for the bread of eternal life."

In 1838 Reverend and Mrs. Elkanah Walker, Mr. and Mrs. William Gray, Reverend and Mrs. Cushing Ells, and the Reverend and Mrs. A. B. Smith went to the Oregon country to reinforce the missionaries who were already there. After this there were missionaries with almost every group of immigrants who came through the Fort Hall supply station.

The diaries of six of these first lady missionaries and wives have been published and form a very interesting look at the rigors of living in the West.

The trip West taken by missionaries Whitman and Spaulding with their wives is chronicled by the women from their point of view. Spaulding had been turned down by Whitman's wife regarding a proposal for marriage. This caused him to remark, "I will not go into the same mission with Narcissa for I question her judgement."

These two couples traveled together sharing the same tent and wagon on their whole trip with the Whitman's being newly married and the Spaulding's having been married for a couple of years. It made for interesting diary entries.

Many other views of the primitive life of these early people and how they lived through it are illustrated in the two volumes of diaries entitled, First White Women Over The Rockies.

The Catholic Missionaries

It was natural for the Roman Catholic missionaries to extend themselves to the Indians of the Northwest. They were already strong in the northern part of Idaho as most of the Hudson's Bay trappers were Catholic.

On March 27, 1840, Jesuit Father Pierre J. DeSmet left St. Louis to travel westward with Andrew Dripps of the American Fur Company. At the rendezvous at Green River that year, he was met by ten Flathead Indians who were to guide him to their country. They went north of the Green River to meet the main body of Flatheads at Pierre's Hole.

There were about sixteen hundred Flathead Indians there and Father DeSmet performed his first religious exercise in the Northwest in the "Hole." They moved out of Pierre's Hole to go

north to the Snake River which they followed upstream to its source.

They arrived at Henry's Lake on July 22. A stone was later found near Henry's Lake with an engraving that said, "Sanctus Ignatius Patronus Montium. Die Julii 23, 1840."

From Henry's Lake the party went on over the mountains to the Three Forks country where DeSmet became convince that more missionaries were needed. He returned to the East to procure more help.

On his second trip west, Father DeSmet followed a different path. He left St. Louis on April 30, 1841, and followed the Oregon Trail to Fort Hall. Then the party turned northeast to pass the buttes near the junction of Henry's Fork and the South Fork of the Snake River. They turned northwest there and followed almost exactly the present railroad line north to Dear Lodge Valley in Montana.

This group had several missionaries with them and they opened the way for many of the Catholic Fathers to help the Indians.

Father DeSmet's labors were with the Flathead, Coeur d'Alene, Pend Oreilles, and Kootenais Indians. He was instrumental in the founding of the mission on the St. Joe River and also the Coeur d'Alene mission. Because of his efforts, the first Catholic church in Idaho was founded in 1853 at Coeur d'Alene.

Irrigation In Southeastern Idaho

Of all the dreary, forbidding areas in America the great Snake River basin was the most outstanding. All early explorers, trappers, and emigrants were in accord that it would forever remain a barren menace. None of these erstwhile transients could visualize the fruition of a wedding between the waters of the snow-capped mountains and the volcanic ashes of the Snake River Plains.

Farming by irrigation was only possible when men could combine self and group interest. It is doubtful if a real irrigation project was ever executed by a single individual. Invariable a few neighbors pooled their efforts to build a common ditch from whence a farmer might run a lateral to his particular field. Water rights were granted by the association upon a basis of acre shares paid in work or cash equivalent.

In 1871 a small band of Preston settlers organized the Cub River and Worm Creek Canal Company. They built a canal fifteen miles long, at a cost of thirty thousand dollars and it watered fifteen thousand acres.

As time passed and more people came into Idaho, the more accessible resources were absorbed and it became more difficult and expensive to put water on the land. To meet this situation irrigation companies were organized to construct and maintain the ditches. For these services they either charged an annual rental fee for the use of the water or sold it outright for so much per acre share.

It was a far cry from these humble pioneer enterprises to the world renown Water District Number 36 which extends from Jackson Lake, Henrys Lake, and Fall River sources to the western terminals of Buhl and Gooding. This district has several dams, checks, and canal systems throughout the valley.

The parent ditch in the Snake River Basin was the Stewart Canal which was taken from the Teton River east of the present village of Teton. Water began flowing in this ditch on June 1, 1879.

The Anderson Canal tapped the South Fork of the Snake River near Ririe and brought water to the north and east of Idaho Falls in 1880. Between 1881 and 1885 twenty-eight canals were started in the upper Snake River Valley. During that period several were brought into operation, namely: The Kennedy, Harrison, Coy, Long Island, Egin, Rexburg, Eagle Rock, and Willow Creek Canals. Every decade thereafter, until 1910, a half dozen or so more canals were built. There are nearly one hundred and twenty canals now drawing water from the supply of the rivers in Eastern Idaho.

It was the belief of the early settlers that the Snake River could never be drained dry. But in 1905 a water shortage was experienced that led to the Rexburg water suit. Two important water issues came out of this legal case.

First, a survey of all irrigated areas north of Blackfoot and the adjudication of their respective water rights was decided upon. The second result was a concern for future security against dry seasons and a possible extension of irrigation by impounding floodwater.

The Idaho reservoir movement was inaugurated at the outlet of Jackson Lake in 1906 when a crib dam was constructed there. This reservoir provided storage for use on the Minidoka project. Reconstructions went forward from time to time at the Jackson Dam until the available capacity amounted to eight hundred forty-seven thousand acre feet that could be stored there.

After the collapse of the Teton Dam the Jackson Dam was examined and found to be inadequate. Water was not allowed to build up behind the dam in large amounts after 1976. It is now (1989) reconstructed and will be able to hold the full amount of water.

The water problem in Idaho is acute enough today to demand the attention of everyone concerned with the need for new dams and storage facilities for runoff water.

Doctoring Among The Pioneers

The following incidents regarding the use of medicine and early doctoring have been taken from records gathered by Dr. M. D. Beal. A method of home cure and doctoring had to be developed in the first days of colonization of the Upper Snake River Valley as there was not enough work to interest the services of a full time doctor.

One man left a record of his experience of an accident. John Hill was sawing timber in the Teton Mountains in the spring

of 1885 when a shingle saw cut a deep gash in his head. The patient was in great danger of bleeding to death. Skilled help was not available within a distance of seventy-five miles. Action was imperative. Phineas Tempest had one of the mill hands hold the patient's head under a stream of cold water to keep the wound clean while the hair was shaved. Mr. Tempest then sewed the wound with an ordinary needle and thread. Balsam was applied in lieu of salve or an antiseptic and the wound healed nicely.

Faith was one of the emotions most strongly relied upon. One mother states, "We lived through these trying times nicely. Whenever any of the children took sick, I gave them a tablespoonful of cold water and prayed that the Lord would bless them."

When a child went into a state of convulsions he was doused in a spring until he recovered. On one occasion a man's hip was thrown out of joint. It took four others to return it to its place.

There were cases in which a man had to act as his own physician. Such occupations as trapping, sheep herding, and freighting sometimes isolated a person for months at a time. In the Bear River Valley near the present site of Dingle there lived a man named Smith. He was a trader, blacksmith, and "surgeon." The latter talent none could deny who knew of the fact that he froze his leg. As amputation was necessary to save his life, he amputated the leg himself and then made himself a wooden leg. Among his neighbors he was known thereafter as Peg Leg Smith.

In addition to those individuals of special skill and inclination who served in the capacity of doctors on the frontier were the midwives. They were always present bringing comfort and health to the ill and distressed. Neither snow nor rain, wind nor storm of night, could prevent them from going long distances on their missions of mercy. They traveled in all sorts of conveniences and accepted whatever was offered for their service.

Several community efforts were made toward the improvement of sanitary and health conditions. In 1893, Hannah Sorenson, of Salt Lake City, Utah, effected the Woman's Hygiene Physiological Reform Society in Rexburg. This organization promoted the principles of right living and provided classes for studying various phases of health. A course in obstetrics was given in which nearly every community in the valley was represented by several students.

Such were the problems that confronted the frontier men and women in the event of illness. Fortunately for them the character of their work was conducive to excellent health and in general people were not bothered with sickness. It is a matter of special note that the first deaths in nearly every hamlet were due to accidents rather than illness. This was because the class of people who were attracted to the new community were young or middle-aged citizens who were in good health.

However, there were times when the lack of a balanced diet rendered the pioneer susceptible to a particular peril in the

event of epidemics. Deficiencies in vegetables and fruits made the pioneer subject to scurvy and Rickets but in the main their food was wholesome and their health excellent.

The principle menace to physical well-being was the failure either through ignorance or inadequate facilities to provide proper sanitation methods.

Ghost Towns

A book that came out right after the Depression had an account of some of the ghost towns located in Idaho. This book is now out of print and only a few libraries have a copy left in their collections. The book was called the Idaho Encyclopedia. It is difficult to know what to include in the category of ghost towns because many Idaho towns, really ghosts now in comparison with their former activity, still maintain a dubious existence. Others are showing signs of renewed life after a long period of quiet. This list is, therefore, rather arbitrary and includes not only the actual ghosts, but also many that are merely ghostly.

ALDER CITY (Custer County) At the mouth of Alder Creek, two miles south of Cliff City. This town was established in the fall of 1884 and owed its existence to the Big Copper Mine. A store and saloon were started in tents and in a short time each had a prosperous business. The career of the town itself was short but hectic.

ALTURAS (Blaine County) Northeast of Alturas Lake, on US Highway 93 in the extreme northwestern part of the county. Nothing remains of this historic mining town which was formed in 1864.

ARCO (Butte County) Old Arco was located fives mile north of the John Welsh Ranch and five miles north of the present city of Arco in the south central part of the county. It was established in 1879 as a junction of two stage lines, the Blackfoot-Salmon and the Blackfoot-Wood. It was first called Junction but the Post Office Department rejected that name because there were so many other "Junctions." It was then called Arco. Two explanations have been given for the name. The first is that it was named in honor of Arco Smith who operated a stage station in the early 1880's. The second idea is that it was named for a foreign nobleman known as Count Arco. He was visiting the United States at the time. Upon the coming of the railroad to present Arco, old Arco was doomed.

BATTLE CREEK (Franklin County) This town is three miles northwest of Preston on the river bottom at the mouth of Battle Creek in the south central part of the county. The site received its name from the battle of 1863 between the United States Army and the Indians. The first house was built in 1877 but a town grew up almost overnight with the coming of the railroad in 1878. The railroad company built repair shops and buildings to house the employees and their families. Many others came and the town continued to grow until 1886. In 1890 the railroad company began to move their buildings to Eagle Rock

(Idaho Falls) and most of the population followed. There is a farming community at the old town site.

BATTLEGROUND (Custer County) This town was located three miles above Mackay near the site of the Mackay Dam in the southern part of the county. It was an old stage station which was so named because it was the scene of a battle with Indians.

BAY HORSE (Custer County) Located ten miles north of Clayton and four miles west of Highway US 93, this town is in the central part of the county. It received its name because a man discovered a rich outcrop of ore here while he was out looking for his bay horse. He sold the mine to a company for one hundred dollars but it was so valuable it required many workers. A town grew up near it. The Post Office Department refused to register the town as Bay Horse and called it Aetna. In 1880 a twenty-five ton smelter was built and by 1885 the town had a population of four hundred. There is still some mining in the region but the town has disappeared.

BIRCH CREEK (Clark County) On Birch Creek in the western part of the county near the boundary of Butte County was the town of Birch Creek. The town was named for the birch trees that grew along the creek. Upon discovery of copper here there was a rush for the mining fields. For a few years the yield was prolific but when the vein was exhausted most of the prospectors moved away.

BONANZA (Custer County) This town was located nineteen miles northeast of Stanley in the northwestern part of the county. Bonanza was founded in 1877 because the miners felt they had discovered rich placer mines. In 1879 there were nine saloons, three hotels, and a few other buildings. Today there are still a few buildings.

CARIBOU CITY (Bonneville County) Caribou City was forty miles north of Soda Springs in the Caribou Mountains. This was a typical mining camp of the early days with its gambling halls, dancing girls, and red-blooded miners. It once had a population of fifteen hundred but the town burned and was never rebuilt.

CEDARVILLE (Butte County) This town was located about ten miles due north of Howe on the east side of Spring Creek in the Blackburn mining district. The opening of the Daisy Black Mines led to the settlement of Cedarville. Foundations, cellars, and other remains of the town can still be seen.

CLIFF (Custer County) Cliff was four miles up the canyon from the ranch known as Mystum Lodge on the Townsite of old Huston. The town was founded in the fall of 1884. After men became convinced that they had made a real strike, a smelter was built which was the only two stack smelter in the central Idaho country and one of the boasted industries of the new West. At that time the town had a population of between two hundred and three hundred.

CLIFTON (Custer County) This town is hard to get to since it is eleven miles west of Mackay, seven and a half miles over the old Shay road, three miles over an auto road, and another mile by foot down the eastern slope of the Saddle Mountains. It was a booming mining center during the 1890's. All that is left of this once prosperous town is an immense pile of sawdust near

the site of the old sawmill which prepared the lumber used in the mines.

EDIE (Clark County) Edie was located northwest of Dubois on Medicine Lodge Creek in the northwestern part of the county. This town was named for George Edie, who homesteaded on the creek about 1886. Because of the water advantages enough families came to the community to organize and build a school. This part of Medicine Lodge is now almost dry and the people left with the water.

ERA (Butte) Era was formerly situated between Grouse and Arco in the part of old Alturas County which is now Butte County. In the spring of 1885, after silver was discovered, a grand rush was made into the area. A huge dry crusher was built. After one million dollars worth of ore had been taken out the vein began to dwindle. There were only three thousand people there in 1887. Only a small part of the concrete foundation of a building remains to mark the location of Era.

GRANTSVILLE (Lemhi County) This town is only a mile west of Leesburg on Panther Creek. This town, also known as Tenderfoot, was established in 1866. It was a good sized mining town founded by Northerners who came to this region during the Civil War. A group of Southerners had created the thriving town of Leesburg so the Northerners called their own town Grantsville out of loyalty to the Union. Leesburg eventually absorbed Grantsville with one long street.

HAHN (Lemhi County) Hahn is seven miles southeast of Gilmore on State Highway 28 in the southeastern part of the county. Hahn was located in 1884 as a post office for the gold miners at Spring Mountain.

HOUSTON (Custer County) Houston is located a few miles south of Mackay in the southeastern part of the county. This town, a rival to Cliff City, had the advantage of being nearer the center of the valley. It became an important stage station and in 1885 it had seventy buildings and a population of over two hundred persons. It continued to prosper until the coming of the railroad in 1901 when Mackay sprang into being as the rail center. Because Mackay was on the railroad and at the very door of the Big Copper Mine, Houston became a ghost town.

JUNCTION (Lemhi County) This town is located fifty miles southeast of Salmon City and one and one half miles north of Leadore in the southeastern part of the county. Junction was started in 1864 and had a population of about two hundred with a number of stores and dwellings in 1885. A second town was called Junction but was renamed Arco.

LOON CREEK (Custer County) This town was located on the creek it was named after north of Stanley Basin. Prospectors located rich placer mines here in 1869 and within a short time several hundred miners were engaged in washing out gold. A town was laid out which in 1870 had a population estimated at fifteen hundred. The town lasted only three years.

LOST RIVER (Butte County) Lost River is located two miles northwest of Howe in the central part of the county. This town was named for the Little Lost River on which it was situated.

It was an old stage station. An old log barn still stands at the site along with a cabin.

NICHOLIA (Lemhi County) Nicholia is on State Highway 28 in the southeast part of the county. This town was started by the Viola Mining Company. From 1882 to 1894 it was the most famous lead camp of America producing one fourth of all the lead mined in the United States. The camp was named for Ralph Nichols, the managing engineer in charge of the mine. In 1885 Nicholia had a population of one hundred with a post office, hotel, stage barn, and a number of private dwellings.

ORA GRANDE (Custer County) Located on a high bar on the west side of Loon Creek this town is in the northwestern part of the county. In 1870, during Ora Grande's grand days, the camp had a population of fifteen hundred whites and several hundred Chinese. It had five stores, five saloons, and a number of large buildings. The good placer mines were worked out by 1871 and the town was deserted. It was later burned by Indians.

PHOENIX (Franklin County) Phoenix is located five miles northeast of the town of Minkcreek between Mink Creek and the Bear River in the northeastern part of the county. About 1908 a construction company located here and started work on the Utah Power and Light high line and the Oneida Power Dam. The camp lasted for several years.

PIONEER (Butte County) Pioneer was located fourteen miles southeast of Arco on the Blackfoot-Mackay branch of the railroad in the southern part of the county. Pioneer was started after the Carey Act was passed and has had two other names, Powell and McCallum. Many miles of canals were constructed, but the water was never turned into them. The remains of a cabin can be seen in this barren desert where the stockyards are used occasionally.

SMITHVILLE (Lemhi County) This town is located three miles from Leesburg on the California Bar in the central part of the county. The town was named for Bill Smith and began in 1866. It operated until 1870. At one time the population was five hundred. The spot where Smithville once stood is now called California Bar after a California mining company that worked there.

SUMMIT CITY (Lemhi County) This town is located six miles east of the present town of Leesburg in the Leesburg basin in the north central part of the county. Summit City was surveyed and mapped during the spring of 1867. At one time it had a population of about four hundred but it is now deserted. A narrow road which is steep and dangerous leads to the old site where one cabin is still standing.

WHITE KNOB (Custer County) White Knob is five miles southwest of Mackay in the southern part of the county. In 1881 mining was begun at a mine in this region known as the "Mackay Meadows." The winter of 1883-84 saw the first boom and the town of White Knob was established there in 1885. The Mackay Meadows operated until 1918 producing the largest quantity of copper ore in the state. The town flourished and died with the mine. At the present time there are about twenty empty buildings there which housed the post office, the boardinghouse, two stores,

three pool halls, a theater, and dwellings. The schoolhouse was in this gulch until 1918 when it was demolished by a snowslide. It was then relocated a half mile farther north where a large cable anchored it to the hillside.

Threshing Time

The following information came from a paper written by Mrs. Elizabeth Stowell and was given at the Rexburg Civic Club in the Rexburg Library at their regular monthly meeting.

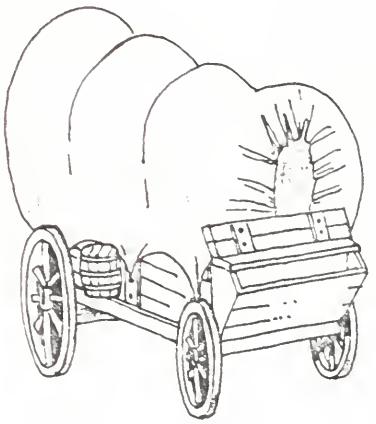
One of the most exciting times in the fall was the threshing time when all the farmers from far and near would come to help get the grain thrashed for his neighbors so that he could move on with them to the next place. Long before dawn the men and teams began collecting and calling loudly and cheerfully to each other and by daylight all would be in readiness to start the days work.

The thrasher was a huge machine driven by horse power. There was a contraption called the "dolly" with a circular bar like a wheel to which eight or ten teams were hitched to walk steadily round and round. It used to be intriguing to watch the man seated in the center or hub with a long whip keeping the horses moving steadily and slowly and to see how carefully the horses stepped over the bar which conveyed the power to the threshing machines.

The grain was thrown in bundles from the stacks, where it had been stacked from the fields, onto a platform in front of the machine where two men with sharp knives cut the twine and shoved the grain into the thresher. At the side of the machine was a shute through which the grain fell into the sack held by several men who alternated as the sack was filled. At the back was a tall carrier that lifted the straw and chaff on to the straw stack. This was the dirtiest job of all for the men became covered with the fine dust of the chaff and they looked like mummies when they finished their job.

The big event for the women and children was the dinner served to the men. This was where the saying "Cooking for the Thrashers" and "Eating like a Thrasher" originated. It was the pride of each farmer's wife to furnish a bounteous meal with roasts, potatoes, gravy, vegetables, relishes, and for dessert always both pie and cake and often some specialty that would surprise and please the men. Of course, there was always "light bread" or biscuits or rolls. To watch these men eat was fascinating to the children.

Threshing time was an exciting time because it brought so many friends together.



IDAHO STORIES - PART II

One Room School House

This is another story written by Mrs. Elizabeth Stowell concerning what she remembered about growing up.

"When one looks at the wonderful schools of today and how far the Snake River Valley has developed one is both proud and sad. There was a closeness and friendliness about the one room school house that seems to be lost in the hurry and efficiency of today.

"The one I remember was a long room divided by a curtain. The little students sat on one side of the curtain and the older boys and girls on the other. Our seats were double desks where two sat together, which made it convenient for whispering. We had no black board but read from a chart. It was a huge scroll standing on an easel and at which the teacher pointed at the words for the children to read in concert. On the reverse side were the numbers by which the children learned their arithmetic lessons.

"Instead of tablets we had slates and a slate pencil. The slates could be washed with a small cloth wet in a little bottle of soapy water.

"The children recited by standing up in the aisle beside their desk. The teacher was often the mother of some of the pupils and what she lacked in education she made up in patience and motherly kindness. One wonders how they ever learned but strangely enough they seemed to have mastered poetry, arithmetic, literature, spelling, and penmanship as well as the children of today."

Memories Before The Turn Of The Century

This story was written by Mrs. Annie Kerr about the thoughts she could remember which occurred before 1900.

"The house in which I was born and lived till I was seven was a two room log house with a dirt roof. We had a gorgeous roof garden if the wind left the seeds on the dirt roof and the rain co-operated. Inside the house there was no plumbing and water was carried in and out. There were kerosene lamps and lanterns instead of electricity.

"For cooking and heating purposes we used wood. This wood was hauled many miles by horse team and wagons mostly in winter when farm work was at a stand still. The kitchen floor was rough boards requiring much scrubbing and in the bedrooms hand woven rag carpets, stretched over fresh straw for padding. Clothes washing was done by scrubbing on a board by hand using home made soap.

"On the outside was a well with two buckets hung on either side of a rope strung over a pulley wheel at the top. Water from this well stood in buckets on a shelf over the wood box beside the stove. A dipper was always handy on the side of the bucket. The wells were dug by hand and boarded on the inside to prevent cave ins. One of our neighbor's little girls fell into their well but was rescued. Some people covered their wells with boards after this.

"In summer time cows were driven to a common spot and turned over to a herder who drove them to pasture. At six o'clock each evening the children had the job of meeting the family cow or cows and driving them home. It became quite a merry gathering place for us to visit and play with youngsters from the other side of town.

"The streets were not paved and after a rain were pretty muddy. Occasionally the herder would lose a cow and that night the family was without milk.

"Most people had a cellar or hole in the ground where milk was kept cool in pans waiting for the cream to raise. This cream was used for the making of butter. Butter was hand churned either with a dasher or a crank to turn.

"People had to provide their own entertainment especially before the railroad came through. In the first ten years a brass band was organized and provided music on all special occasions.

"Home dramatics were produced and provided weeks of activity for the cast and those who made the stage scenery. Some of the towns had halls to put their creations on in."

Transportation By Stage Coach

Social conditions in Idaho in the early 1880's were similar in many respects to those of the neighboring pioneer states of Montana and Wyoming. Transportation was almost entirely by stage coach. They used the Concord Coach. The driver was about as important and held in almost equal esteem as the President of the United States.

The driver of a coach was perched on a high seat towering above the top of the stage. Underneath this seat was a booth which carried an enormous amount of things. The mail sacks and Wells Fargo Express were among the articles put into this front booth. At the back of the stage was a strong platform which could be let down by chains on which were placed trunks, valises, blankets, and merchandise of all kinds. The top of the stage had a railing about a foot high running around the sides

for handbags and leather articles that needed to be strapped down.

There were six horses to each coach and the stage stations were some twenty-five miles apart. These horses were spirited and splendid animals.

There were four seats inside the stage with two in the center divided by a wide strap tightly fastened against which the passengers leaned. You could pack from sixteen to twenty passengers in the stage coach. The choice seat and the seat of honor was on top with the driver.

The trip from Boise to Blackfoot took two or three days and there were no stops except for meals and to change horses. When everything was ready, the horses hitched up, the stage coach loaded, the driver would step out leisurely, climb to his seat where the hostler would hand him the ribbons and his whip. He would do this with as much leisure as possible. With this whip he could fleck a fly off of one of the leaders of his horses and bring the whip back without getting it entangled with the harness or the wheel. They were experts and the envy of all.

The driver had absolutely nothing to do with harnessing up the horses, feeding them, or taking care of them in any way. It was his business to drive and he did it in a dignified manner. He would keep his team on a run around sharp turns on a mountain road dodging boulders and obstructions which would have overturned the coach had he struck them.

When he came to a village his entry was spectacular. Before arriving at the end of the journey he would start his horses on a run when about a half mile away and bring them to a grand standstill in front of the hotel. The drivers were known to have been characters who emphasized their parts in the history of the West.

Ben Holladay and Wells Fargo both ran stage lines in Idaho. Holladay had the main line running from Virginia City, Montana, to Salt Lake City, Utah. It was on this line that Holladay himself was in a stage when it was held up. He used his wife, who was asleep during the whole episode. He complained that she was ill and could not be moved. In this way he was able to conceal a money belt he wore that contained over forty thousand dollars in gold dust. He had hidden the belt behind his wife.

Holladay led out in the stocking of his stage stations with the best animals possible. It was not unknown for the Holladay stages to outrun outlaws and once when the owner was aboard they had to fight Indians. The team of six excellent horses literally outran the Indians when they hit a relatively straight part of the road.

The end of the stage coach came in every area as the trains began to make their appearance. Holladay sold out most of his line just before the transcontinental railroad was begun. As the trains progressed into Idaho the stage was replaced on the main lines. The main use of the stage coach was to carry the mail and for a time mail contacts kept the branch lines alive.

Women Of The West

Almost anybody can name several western frontiersmen but what about the women who went west? Few of them attended strictly to the business of womanhood of which the duties were many and varied. Women of the frontier faced real danger and adventure and many of their stories are worth telling.

Dorothy M. Johnson, author of Some Went West, writes, "This book is about some of the women who went west. They may not have felt heroic, but they weren't cowards. They were not all physically strong but they weren't weaklings in spirit. They certainly weren't average except in this: They loyally went alkong because they were needed. Women still do this. Sometimes courage is only normal."

Most of the white women who were captured by Indians were never heard from again but some who yearned for rescue were fortunate and were returned to their own people again months and sometimes years later. The story of Cynthia Ann Parker had a different twist to it. For her, disaster struck twice, first when she was nine and again when she was thirty-three.

On May 19, 1836, a big war party of Commanche and Kiowa Indians attacked Fort Parker in Texas. Most of the men were out working in the fields at the time. Many of the whites were killed and scalped and five captives were carried away by the Indians. One of these captives was Cynthia Ann, aged nine. The other four members of this group were rescued at different times with the last being in 1843. But Cynthia Ann was still missing.

No white man knew where she was but they all watched for her when they were among Indians and listened to stories that might bring news. When Cynthia Ann was nineteen an army officer visiting a Commanche Indian camp saw a young woman who was not an Indian, although she lived with them and dressed like them. He was sure it was the Parker girl.

He offered a rich ransom for her but she was afraid of him and ran away and hid. A year later she was seen again. She had married and did not want to be rescued. She was twenty-four when some traders recognized her. She had small children. She looked like a Commanche except that her eyes were blue. She spoke no English. She was asked through an interpreter if she wanted to be returned to her people but she would not answer.

In December, 1860, during the Battle of Peace River, Texas Rangers shot and killed the Commanche war chief who was the husband of Cynthia Ann Parker. She and her small daughter were captured at this time and returned to her family.

She was taken from the people she loved and returned to the white settlements to be reunited with members of the Parker family. She cried continuously for her dead husband and her two missing sons. She even tried to learn English when the Parkers promised that if she would do that she could visit her Indian people and try to find her two boys.

Soon Texas was engaged in the Civil War and travel was not possible. Cynthia died at the age of thirty-seven of a broken heart.

In 1864 at least two groups of women went west for a rather unique reason. These women were called Mercer's Belles and went west to marry. A man from Seattle, Asa Mercer, made a speech in Massachusetts recommending an astonishing idea. He proposed that women from the East should go to the West to seek their fortunes. The new town of Seattle needed women to teach school' give music lessons, or work at a variety of ladylike jobs. Of course, there was was an obvious advantage for marriageable young women in the Seattle area which swarmed with available young men.

Mercer made two long trips around the southern tip of South America by ship with his "Belles." The second group reached Seattle on May 29 and by June 9 there were thirteen weddings. Altogether only about fifty unmarried young women made this trip but the "Mercer Girls" helped to civilize the Northwest. Almost all of them married and their descendants have a right to boast of their pioneer great-grandmothers.

Railroad Bands

When the railroad completed a new line it was the custom of the company to hire a band to go along with a group of selected officials to tour the stops the train would make. In the spring of 1884 the Oregon Short Line sponsored one of these trips from Salt Lake into Idaho to celebrate the completion of the line through to Oregon. Although it was planned to be one of the usual celebration trips this one into Idaho turned out to be quite different and exciting.

The top officials of the Oregon Short Line and a number of invited guests were on this special train which was well equipped with sleeping cars and a dining car filled with refreshments. They had a splendid band from Salt Lake City.

They arrived at American Falls and stopped as they had done at all the places along the line where there were people gathered to celebrate. The band had played some excellent music for all of their stops thus far into Idaho and proceeded to come forth with some more good selections.

American Falls was the center of the cattle country and the cowboys flocked in from all sides with their chaps and pistols in their belts. They greeted the music with loud yells of approval and the firing of their guns. After playing two or three pieces the band started to put their instruments away in anticipation of returning to the railroad car. The cowboys insisted on more music. They said they were a long way from home and did not have an opportunity like this often. They demanded that the band play some more.

When the band members objected and the band master raised some vocal objections the cowboys proceeded to shoot around the feet of the musicians. Quite rapidly all objections fled and the musicians complied with the request of the cowboys. They continued playing for some time.

Some of the officials of the Short Line asked the Federal U. S. Marshal to intervene and allow them to continue on their

way. He refused to stop the music saying that he was enjoying it too. He did suggest to the officials that they should invite the cowboys in, give them a few drinks, and some sandwiches to see if attitudes would then be changed. This was done and after a reasonable time the cowboys left the railroad car headquarters. They assembled outside where they gave three times three cheers, shot off many bullets, and wished the Short Line all success.

The train then continued on its tour.

So different was this type of reception that an account of it was published in the Police Gazette with lurid pictures and all of the Eastern papers made some reference to it. It was quite a sensation in the East for what was taken in Idaho to be a run of the mill type of celebration.

Early Remedies For All Illness

The following remedies were found in the 1910 issue of the Rexburg paper. They were widely used and accepted by medical doctors as being the best available medicines for the various disease or maladies around. These articles appear exactly as they were printed.

Simple Remedy For Lagrippe

Lagrippe coughs are dangerous, as they frequently developed into pneumonia. Foley's Honey and Tar not only stops the coughs, but heals and strengthens the lungs so that no serious results need by feared. The genuine Foley's Honey and Tar contains no harmful drugs and is in a yellow package.

A Wild Blizzard Raging

A wild blizzard raging brings danger, suffering, often death, to thousands who take colds, coughs, and lagrippe...that terror of Winter and Spring. Its danger signals are "stuffed up" nostrils, lower part of nose sore, chills and fever, pain in back of head, and throat gripping cough. When gripp attacks, as you value your life, don't delay getting Dr. King's New Discovery. "One bottle cured me," writes A. L. Dunn, of Pine Valley, Miss., "After being laid up three weeks with gripp." For sore lungs, Hemorrhages, Coughs, Colds, Whooping Cough, Bronchitis, Asthma - its Supreme.

A Safeguard To Children

"Our two children of six and eight years have been since infancy subject to colds and croup. About three years ago I started to use Foley's Honey and Tar and it has never failed to prevent and cure these troubles. It is the only medicine I can get the children to take without a row." The above was from W. C. Ornstein, Green Bay, Wis., and duplicates the experience of thousands of other users of Honey and Tar.

It is a dangerous thing to take a cough medicine containing opiates that merely stifle your cold instead of curing it. Foley's Honey and Tar loosens and cures the cough and expels the poisonous germs, thus preventing pneumonia and consumption. Refuse substitutes and take only genuine Honey and Tar in the yellow package.

The High Cost Of Living

Increases in the price of many necessities without improving the quality. Foley's Honey and Tar maintains its high standard of excellence and its great curative qualities without any increase in cost. It is the best remedy for coughs, colds, croup, whooping cough, and all ailments of the throat, chest, and lungs. The genuine is in a yellow package.

Reading through these old newspapers can be quite revealing in the comparisons of prices with todays costs. Many of the businesses are not in existence now that are listed in the paper and many of the mediums of exchange have changed. For example, in one paper add, they extolled the virtues of their product and then tell that they will take horses and cattle in exchange. This was an add from a piano company.

Social Conditions In Idaho In The 1880's

Social conditions in Idaho in the 1880's were similar in many respects to those of neighboring pioneer states of Montana and Wyoming. The conditions were determined in large by the vastness of the territory and the people who had come in to settle the country.

Drinking was almost universal and there was scarcely a man of any consequence who did not drink. This is a description of that part of the state that had very little if any of the later Mormon influence. There were comparatively few who used intoxicating liquors to excess except on a special occasion. As a rule the pioneers were temperate men. There was the utmost good fellowship among all the people and the democratic spirit was very marked. Women were an accepted part of this world and could be found in the higher class saloons.

Gamboling was perfectly open with no attempt whatever at concealing it. There was a faro table at the Overland Hotel in Boise which you could see from the street as you were passing by. You could see hundreds clustered around the "keno" table from the sidewalk. Poker was played for very high stakes with twenty dollar gold pieces and fifty cent silver pieces being used for chips in many of the early towns.

Almost all of the towns of Idaho contained most delightful people and there was much social recreation in the way of small parties, dances, occasionally a theatrical, picnics, and other forms of amusement. Most of the entertainment came from talented families who were asked to perform for the benefit of the rest of the town.

There was no concealment about the gambling and no stigma attached to those at the head of the profession. They ranked among the most expert gamblers in the West and were a very high type of man. These men did not cheat at cards and would not tolerate crookedness on the part of those they associated with in anything. There was no social distinction made against them. Joe Oldham, probably recognized as the greatest of the gamblers,

was invited to all the social doings and was welcome in any house in most of Idaho.

Bishop Glorious was Vicar Apostalic of the Catholic Church whose headquarters were in Boise. Idaho was part of the Diocese of Bishop Tuttle of the Episcopalian Church even though he made his headquarters in Salt Lake City, Utah. These men were ideal types of pioneers and enjoyed the love and confidence of all classes of people. They were men of rugged constitutions, wonderful mixers, and extremely popular. When they wanted contributions they went to the gamblers first and never failed to receive fine donations. Most of the professional gamblers attended church pretty regularly and several were members in good standing.

A man, who went by the name of Green White, is an example of the way the fortunes went in early Idaho. Green and his brother owned the biggest saloon in the Boise Basin during the flush times and their profits were one thousand dollars a day. In addition to this, he and his brother had large placer grounds which yielded them much more. They were making an enormous amount of money from their gold operation.

It was the custom in those early days for the very lucky miner to congregate in San Francisco in the winter. There they would spend money like it was water and avoid the harsh Idaho winter. Green and his brother did this and in the course of eight to ten years spent every dollar they had.

Green eventually became a lookout for a faro game and spent the rest of his days perched on a chair above the game table making sure the bets were placed properly.

Idaho Gets The Forty-Third Star

After a long fight in Congress, the bill enabling Idaho to become a state was finally passed. The delegation in Washington was very enthused and telegrams were sent to the Territory at once. There were bonfires all over Idaho that night and tremendous rejoicing. The next day the telegrams of congratulation came pouring into Washington and many of them asked the delegate in Congress to get the President to sign the bill on the Fourth of July to enable the state to be known as the Fourth of July state.

In the afternoon of July 3rd the delegate went with the bill and the clerk of the Congress to the White House. The President was in his upstairs office and no one was with him excepting Secretary of State Blaine. They were very cordial in their congratulations and the delegate said, "Mr. President, I wish you would put off signing the bill until the 4th of July. Our people almost unanimously wish to be the 4th of July state."

"Very well," President Harrison replied, "I will do as you wish. Let me call your attention to this fact. The star of a new state goes on the flag the Fourth of July following the date of admission. If I wait until the 4th to sign the bill the star of Idaho will not be on the flag for another year. If I sign the bill today your star goes on the flag tomorrow."

"Mr. President," our delegate replied, "This is a rather momentous position. I am the sole representative of our people. They have wired me what they desire. I am quite sure, however, that they do not know about the star any more than I did. The responsibility is all mine and I ask you to sign the bill now. I want the star of Idaho on the flag tomorrow."

"I think you have chosen well," the President remarked and Secretary Blaine agreed with him.

The President then picked up a new golden pen holder, adjusted a brand new pen, signed the bill, and presented the pen and pen holder to me saying, "You may wish to keep this as a souvenir. There is no honor which can come to any young man greater than that of bringing your state into the Union."

Years afterward this pen and holder were presented to John Hailey, who was at the head of the Historical Society of Idaho. It is now among the Idaho relics in the State House at Boise.

It was generally accepted as a fact that Benjamin Harrison was very devoid of sentiment. It is felt that the episode above was one of the few times when the President exhibited that he was filled with sentiment and really cared about the states he was presiding over.

Idaho's Constitutional Convention

The usual procedure for a territory trying to become a state was to get a law passed through Congress authorizing a Constitutional Convention. This law provided funds and the necessary authority to conduct the business of writing a constitution for the state so that it could become a state.

Idaho was in a hurry to become a state and so on April 2, 1889, Governor Stevenson issued a proclamation calling for a Constitutional Convention to meet in Boise on the following Fourth of July. This was done upon the urging of the Idaho Delegate, who was acting upon advise from the President of the United States. This was also done without the law being passed in Congress.

The number of delegates was apportioned by each county but the counties had the right to decide how the delegates were to be chosen. Shortly after this Governor Shoup replaced Governor Stevenson and he continued the movement for statehood. The Idaho delegate came home from Washington in May and devoted his efforts to the Convention. He traveled to all portions of the territory to encourage the leading men of both parties to be sure to select the strongest and most representative citizens of each county to represent them in Boise.

Members of the Constitutional Convention were selected for the most part by members of both parties getting together in the different counties and selecting the best known and ablest men. They agreed harmoniously as to the personnel of the delegation from their respective counties. There were no contests in the Constitutional Convention even though their were delegates of both the Democrat and the Republican Parties. It was probably

the only time in our history that they worked together in complete harmony.

On the Fourth of July, at noon, in Boise, the Constitutional Convention was called to order by Governor George L. Shoup. Judge John T. Morgan, Chief Justice, was made temporary chairman, and William Claggett, of Shoshone County, the permanent chairman. There was no authority whatever for the calling of this Convention. There was no provision anywhere for the payment of the expenses of the delegates or of any of the expanses incident to the carrying on of this great assemblage. Everything was voluntary and on faith. There assembled, however, the picked men of Idaho, men who afterward became prominent in all of its affairs.

The convention was quickly organized with various committees appointed. They went to work with an earnestness seldom equaled. There was a slight Republican majority but partisanship was kept almost entirely in abeyance. There was much discussion and very able and learned arguments delivered throughout the entire proceedings. It did not take long for this group to come up with a document that the state could be proud of.

The convention determined the pay and milage of the members and the compensation for the attaches and all incidentals. The good people of Boise had given credit to the Convention and to all its members for everything they wanted. The banks of Boise arranged that they would pay the warrants properly drawn for these various expenses.

The Convention adjourned in August. The people of the state ratified the Constitution on November 5, 1889, by a seven to one majority. After some maneuvering in the Congress the Bill for the Admission of Idaho passed the House of Representatives on April 3, 1890. The Bill included an appropriation for the payment of all of the expenses of the Constitutional Convention. The Bill passed the Senate on the First of July.

All the bills run up by the Convention Delegates were paid shortly after this by the appropriation from Congress included in the Bill of Admission for the State of Idaho.

MOUNTAIN MAN AND FUR TRAPPERS

Andrew Henry

Andrew Henry is one of the few men who engaged in the fur trade about which there has never been a book written. Perhaps this is because there has never been a journal or diary found written by him. Our only knowledge of him comes from the records and accounts of history that some of the men who knew him or accompanied him in his travels made a record of.

Henry was born in Fayette County, Pennsylvania, between the years 1773 and 1778. Henry moved to the Upper Louisiana country and there became a public minded citizen. He had a farm and in 1806 acquired an interest in a lead mine which gave him backing for his fur trading activities.

Fur trading had become an important industry of the country and after Lewis and Clark returned from the West, Henry joined Clark and some others to form the St. Louis Missouri Fur Company.

Henry was chosen to lead the first expedition of from three to four hundred men to go to the Three Forks (Montana) country. On their way up the Missouri they met John Colter and convinced him that his best opportunities lay in guiding the group into the rich fur bearing areas of the West. They arrived at their destination in April, 1810, and built a small fort.

They had heard much about the ferocious Blackfeet Indians but had not seen any. They set their traps in anticipation of a rich harvest. When they went to check their traps on the 12th, five of the men were killed in an ambush. The Indians harassed the rest of the trappers so much that a plan was adopted by which the group was divided into four parts. Two trapper groups would stay at the fort while the others went afield. One group would trap and the other group would protect them. This plan proved quite effective for protection but was very cumbersome in getting any trapping done.

Soon the Indians seemed to have forgotten them and the trappers got careless. A small group left the fort under George Droulliard and were less than two miles away when they were attacked and wiped out. This attack was the straw that broke the camel's back for Henry. He was discouraged with the constant attacks of the Blackfeet, the attacks of large grizzly bears, and the shortage of their supplies. In the summer of 1810 Henry divided the remaining trappers into two groups. The

smaller he sent to St. Louis with the furs they had been able to gather and he led the rest south to seek out new and safer lands to trap.

They made their way up the Madison River, over a low pass to the lake that bears Henry's name, and followed the Snake River downstream until they arrived just south of present St. Anthony. There were many streams within reach of this headquarters which the trappers worked throughout the rest of the year. Fort Henry is given the distinction of being the first American fur post west of the Rocky Mountains. It was possibly one of the forts of shortest duration. The men spent the winter trapping in the various streams surrounding the fort and trying to find enough food to exist. They were not troubled with Indians, as there were none around the area in the winter time. Fifty miles downstream from Henry's Fort was the wintering headquarters of the Bannack and Snake Indians.

Heavy snows and no source of food caused the trappers to resort to the eating of their horses in a struggle to stay alive. The spring of 1811 brought the decision to return to St. Louis. There had been some dissension during the winter and they divided into three groups. One group went south to try to make their way out of the mountains and to the Spanish settlements. The second group went eastward through the Jackson Hole area. It is thought that Henry and the main body of the trappers made their way northeast and down the Yellowstone River to deliver about forty packs of furs to the company.

The stories Henry told of the western side of the Rocky Mountains caused a slump to come into the fur business as far as the upper Missouri was concerned. The American trappers concentrated on the eastern slopes of the Rockies and began to open up the Southwest.

In 1822, Henry teamed up with William Ashley for a trapping expedition, but this time the old thrill was gone. When he returned from this trip it was to retire and to devote himself to his family. He died in Harmony Township, Washington County, Missouri, on January 10, 1832.

Wilson Price Hunt

An expedition from Missouri known as the "Overland Astorians" left St. Louis with keelboats in March, 1811, under the leadership of Wilson Price Hunt. They were part of the Pacific Fur Company and were going overland to meet a ship at the mouth of the Columbia River to establish a trading post on the West Coast.

Hunt was soon informed of the Blackfeet Indian danger by men of Andrew Henry's trapper group. They traded for horses and made their way across South Dakota, touched southeast Montana, moved southwest across Wyoming, and crossed the mountains to the headwaters of the Snake. Here Hunt named the Teton Peaks the "Pilot Knobs."

They attempted to navigate the Snake River but found it impossible. They were being guided by some of Henry's men who had been persuaded to return to the fur country.

Hunt's party of sixty-one proceeded across the Teton Pass, across Pierre's Hole, and down to Fort Henry. The sight of the milder fork of the Snake River caused a decision to be made to continue the trip by canoe. Fifteen crude canoes were made out of the cottonwood trees, and during this time Hunt was able to take time to visit the hot springs at Green Canyon and to carve on a rock "Fort Henry 1811 by Cap Hunt."

Five of the men left the main group to trap, and the rest went downstream. Their first trouble came at the cataract at Idaho Falls. Here two of their canoes filled with water, and although the crews were saved, one of the canoes and its contents were lost. By October 28, they arrived at the now famed Caldron Linn. This is located just downstream from American Falls. Here one of the boats struck a rock, overturned, and Antonie Clappine drowned. All of the boats capsized. It was decided by the remaining men to cache the goods rescued from the water and to go the rest of the way to the Pacific on foot.

The cache was carefully prepared so that after it was covered there would be no trace left above ground for Indians to find. However, this cache was rifled by Indians before any of the official members of Hunt's group returned. The only things they took with them down the river were their personal equipment and enough food to last them for what they supposed would be a short trip.

The expedition split into several groups. Mr. McLellan took three men and continued downstream. Mr. Crooks took five men with him to retrace their trip to Fort Henry in order to find the horses they had left there. Mr. McKensie with four others crossed the river and set out northward to find the Columbia River. Hunt, with the rest of the group, started west.

All of the groups suffered great hardship and starvation before they finally arrived at the mouth of the Columbia. They had expected Indian tribes to help them with food and found the Indians as bad off as they were. The reports they sent back East concerning Idaho combined with the reports of the area that had been received by Henry helped to convince others to confine their fur activity east of the Rocky Mountains. It was almost ten years later before any more American fur men came into the area.

Rendezvous

Rendezvous, according to Webster's Dictionary, is a place set for a meeting, a meeting by appointment, or a retreat or refuge. To the trapper it meant a week or two of vacation and enjoyment among a large group of his fellow trappers.

William H. Ashley is given credit for beginning the annual rendezvous. Instead of depending on the savages to furnish their furs, Ashley and Andrew Henry determined to employ white

men in the actual task of trapping, and to substitute an annual rendezvous for the regularly established post. This system was rapidly adopted by the other fur companies.

From the middle of June to the middle of September, all trapping was suspended because at that time the beaver was shedding his fur and the skins were of little value. This time, then, became the trapper's holiday when he was free for fun and frolic, and ready for a "saturnalia" in the mountains.

An annual gathering place was appointed, and here the scattered bands of trappers assembled at the appointed time to receive pay for the season's work and to purchase supplies for the ensuing year. Here plans for the coming year were studied and arrangements for any contemplated enterprise were completed. These meetings were held at various places, but Pierre's Hole became the best known because of the events that transpired there. The events of this particular rendezvous and the Indian fight there will be discussed later.

The trappers had a real feeling of release when they arrived at the rendezvous. After nearly a year of being on their toes at all times to ward off an Indian attack, it was a real joy to be in the presence of so many others and much too large a group to worry about hostile Indians. For example, Nathaniel Wyeth recorded the following figures in his journal of the people who were present at the Pierre's Hole Rendezvous of 1832: "120 lodges of friendly Nez Perce, 80 lodges of Flatheads, 90 trappers under Mr. Dripps of the firm of Dripps & Fontenelle, and 100 men of the Rocky Mt. Fur Company." There were many free traders present who did not depend upon the companies for support but did their own trading with the Indians and then traded with the companies.

All was not strictly business for the trapper at these times. It has been recorded in journals that the events usually began with racing and some exhibits of personal strength which were regarded with admiring wonder by any newcomers to the mountains. Soon all the manlier sports degenerated into the baser exhibitions of 'crazy drunk' condition. The vessel in which the trapper received and carried about his supply of alcohol was one of the small camp kettles. "Passing round" this clumsy goblet very freely it was not long before a goodly number were in the condition named above and ready for any mad adventure whatever.

At the 1825 rendezvous at Henry's Fork of the Green River, General Ashley records that he picked up eight thousand, eight hundred twenty-nine pounds of beaver worth in St. Louis from forty-five thousand dollars to fifty thousand dollars. This system was so effective that Peter Skene Ogden wrote to his superiors of the Hudson Bay Company complaining, "In the expedition to the Snake Country two-thirds of my time is lost in traveling to and from headquarters. Far different is the mode by which the Americans conduct their trapping expeditions; their trappers remain five and six years in their hunting grounds, and their equipers meet them annually to secure their furs and to give them their supplies. Although great the expense and danger they must encounter in reaching the Missouri,

still they find it to their advantage to conduct their business this way. There is a wide difference in the prices they pay for their furs and sell their goods as compared to us -- a difference of two hundred percent."

There were fifteen rendezvous as follows: 1825, Henry's Fork of the Green River; 1826, Weber River; 1827, Bear Lake; 1828, Great Salt Lake; 1829, The Popo Agie River; 1830, Wind River or Popo Agie; 1831, Powder River; 1832, Pierre's Hole; 1833, Fort Bonneville; 1834, Ham's Fork of the Green River; 1835, Green River; 1836, Horse Creek of Green River; 1837, Green River; 1838, Wind River; 1839, Horse Creek.

Early Fur Trade

The following information comes from a talk by Dr. Blair Rich given in a general meeting of the Historical Society at Ricks College. His subject was the early fur trade and the Indian tribes of the Snake River Valley.

Osborne Russell was a trapper working in the area from 1834-1843. One of the interesting facts brought out in Russell's journal was the fact that many of the rivers, streams and mountains still have the names today that they were known by in the period of time when the trappers were traveling the area. The places where the trappers spent their winters were usually depressions in the land known by their identifying name with 'hole' stuck on the end. The descriptions of the trappers as to distances and what the country looked like were quite accurate in most cases.

The trapper was called "The Rocky Mountain Boy." The trappers main fur object was the beaver, although they did trap other fur bearing animals. The essentials of the trapper were the bowie knife, ammunition, hatchet, revolver, rifle, powder horn, flint, and "fixin's." "Fixin's" took in anything that they could pack that would make their trip and work easier. A horse, saddle, blanket, tobacco, malt, and coffee while it lasted. Their wearing apparel was standardized. It consisted of buckskin, moccasins, pants, shirt, long coat and hat.

A lot of the trappers in the early period worked for the Hudson Bay Company. This company was far-reaching and had men in most parts of the far west. The trappers worked in teams and pairs usually under a leader who was responsible to the headquarters of the company.

Each trapper tended from six to ten traps. The trapper was little more than an Indian in his dress and the way he learned to live off the land. A lot of the men lived with the Indians and were able to gain some influence in the tribes. Money was almost unknown and the beaver skin was the medium of exchange.

The summer meeting places were well known. When they got together at these places there were activities such as racing, fighting, drinking, wrestling and shooting matches. They traded stories of Indian fights and experiences of the year past.

Most of the trappers carried some kind of book with them. Those who were inclined to be religious, of course, carried the

Bible. Others carried just any book and read it many times. Some carried books in which they could keep a day by day account and have provided us with most of our information about their activities.

The annual route of the trader in Idaho was to leave from the winter quarters at Fort Hall, moved to the Grays Lake area, on over into Jackson Hole, over to the Wind River country, back to the Yellowstone, over through Gardner's Hole, back by Henry's Lake, down the Snake, over to the Medicine Lodge country and then back to Fort Hall. The routes varied, but in general these areas were visited.

When it came to Indian troubles the Blackfeet were the worst. These Indians always wanted to fight, whereas others could be traded with. The Blackfeet Indians felt they were here first and wanted to fight intruders at every chance. The Snake Indians were more friendly and many married with them.

After the trapping era was over many became farmers, guides, traders, and Indian agents for the government. Some of the best-known trappers in Idaho were Jim Bridger, Beaver Dick, and Osborne Russell. There are many others who were prominent in certain areas and have left their names on rivers or other geographical to ensure their part in our history being preserved.

Robert Stuart

Robert Stuart was a member of the sea expedition which left the East Coast in 1811 at about the same time that Wilson Price Hunt left on his overland expedition. Both parties had the mouth of the Columbia River as their destination. The sea group reached the area first and had some buildings erected when the straggling groups came in from overland. Then disaster came in the form of their ship being sunk. It was decided that news of the happenings at this far trading post should be sent quickly back east, and Robert Stuart was chosen to lead the party back.

They set out on the 24th of June on horses with a party of seven and with the added knowledge of some new trails that were supposed to shorten their journey a little. Their first real hint of trouble came when they met some of the men who had left Hunt's group at Fort Henry to trap in the southern part of Idaho. Indians had attacked them several times and the men were left almost naked and with no equipment. Stuart was able to outfit these men and offered them the opportunity to return to St. Louis. They chose to stay in the West to continue trapping rather than return to civilization.

When Stuart arrived at Caldron Linn he found that Hunt's cache of supplies had been rifled. Everything was gone but a few books. The whole party now became quite apprehensive as to the possibility of an Indian attack. They followed the Snake River on the right bank until they reached the mouth of the Portneuf River. They ascended this river, crossed to Bear River, went up it, and crossed into present Wyoming.

Just into Wyoming the party spotted their first definite sign of Indians. Directly in the path they were traveling they saw the smoke of several lodges of Indians. Stuart's group was not exactly sure where they were but one of their members had trapped extensively to the north so a decision was made to turn north. At this point they were only some one hundred ten miles from South Pass and a relatively easy journey the rest of the way back to St. Louis. This detour eventually added over four hundred miles to their journey and most of that on foot.

The group proceeded northward to avoid the Indians but on the 19th of September, 1812, near the Snake River a band of Indians successfully took all of their horses without even firing a shot. On this morning a cry of "Indians" woke all the men of the camp. They sprang out of bed ready to do battle but saw only one Indian sitting on his horse on a rise above the camp. There was a sudden howling on the opposite side of the camp which was described as being an imitation of the different beasts of prey of the forest. Immediately the mounted Indian rode off and the horses of the camp, having been excited by all of the confusion of the camp, left with him.

With the horses gone the decision was made to go down the Snake River on rafts to the plains where horses might be obtained from friendly Indians. Hunt had left some horses at Fort Henry the year before. They floated to a spot downstream from present Heise Hot Springs and there left the river. It was so open here on the Snake River Plain that they began to fear attack again. They went on foot across the Rexburg bench, camping at the forks of Moody Creek and finally arriving at Green Canyon's hot springs.

Here the group decide to go over the mountain range into Teton Valley. Robert McClellan, who had the reputation of being absolutely fearless, swore that he would rather face all the Blackfeet Indians in the country than encounter the difficulties of the mountains. He left the group to go around the hills. They eventually got back together in Teton Valley but McClellan proved to be right as the rest had to catch up to him.

In the Valley they traveled south, crossed Teton Pass and found themselves at the Snake River again. It was the 7th of October and they were starving. Cannibalism was suggested by a couple of the men but Stuart would not hear of it. They found an old elk, caught it, and ate it. They traveled south to within a few miles of where they had been before.

Crossing South Pass they made their way east to St. Louis arriving April 30, 1813. They had traveled several thousand miles along what was later to become the Oregon Trail. Their detour was about five hundred miles from where they left the trail until they returned to it.

The following was a news article published in the Missouri Gazette on May 8, 1813, concerning the trip. "By information received from these gentlemen a journey across the continent of North America might be performed with a wagon, there being no obstruction in the whole route that any person would dare to call a mountain." One wonders how accurately Stuart was consulted for this article.

Early Descriptions of the Snake River Valley

I am sure that at one time or another you have been in a part of the upper valley and have gazed upon it forming in your mind a description of what lay before you. The following are some of the descriptions of the early travelers to the valley and their impressions of what it looked like in the early 1800's.

Donald Mackenzie wrote this description of southeastern Idaho in 1818. "Woods and valleys, rocks and plains, rivers and ravines alternately met us; but altogether it is a delightful country. There animals of every class rove about undisturbed. Wherever there was a little plain, the red deer were seen grazing in herds bout the rivers, and where there was a sapling the ingenious and industrious beaver was at work. Otters sported in the eddies; the wolf and the fox were seen sauntering in quest of prey; on the spreading branches of stunted pines sat the raccoon secure. The badger sat quickly looking from his mound; and in the numberless ravines, among bushes laden with fruit, the black, brown, and grizzly bear were seen. The mountain sheep and goat, white as snow, browsed on the rocks and ridges, and the bighorn species ran among the lofty cliffs. Eagles and vultures flew above the rivers...Hordes of wild horses were likewise seen."

Captain Bonneville, through the pen of Washington Irving, writes the following description of the Snake River Plain as viewed west to east in the winter of 1832. "Far away over the vast plains, and up the steep sides of the lofty mountains, the snow lay spread in dazzling whiteness; and whenever the sun emerged in the morning above the giant peaks, or burst forth from among clouds in his mid-day course, mountain and dell, glazed rock and frosted tree, glowed and sparkled with surpassing luster. The tall pines seemed sprinkled with a silver dust, and the willows, studded with minute icicles reflecting the prismatic rays, brought to mind the fairy trees conjured up by the califph's story-teller, to adorn his vale of diamonds." There appears to be quite a contrast in writing style between the trapper who reports everything in detail, and the writer who is able to help you to visualize the actual scene in your mind.

Nathaniel Wyeth, in 1834, had the following to say about the lava areas north and west of Fort Hall. "...the country through which we have traveled for these two days past had a strong volcanic appearance. The streams occupy what appear to be but the cra(c)ks of an over-heated surface. The rocks are blown up in blubbers like a smiths cinders. Some rocks ten feet through are but a shell being hollow. A substance abounds like bottle glass of about the same weight, not so transparent, about as brittle. The fracture is smooth and glossy with the exception of the cracks as above..."

Charles Preuss in 1843, while traveling with John C. Fremont through southern Idaho, had few but descriptive words of

the lava fields. "A wild country! How old man Vulcan has played havoc here..."

Possibly the Teton mountains drew the most attention of all of the travelers of the area. Father DeSmet said, "This valley (Pierre's Hole) is situated at the foot of the three Tetons, sharp-peaked mountains of a prodigious height, rising almost perpendicularly more than 10,000 feet, and covered with perpetual snow. There are five of them, but only three can be seen at any great distance."

John C. Fremont gave the following description of the Rocky Mountains on the 10th of July, 1843, when he was first able to see them. "The whole range stood forth in bold relief against the surrounding sky, a succession of stupendous masses, all clothed in pure white mantles and linked together, forming a rigid and impenetrable barrier of cliffs piled on cliffs, each in eager rivalry, ambitiously pointing towards the highest heavens. The coming sun soon cast his golden veil upon them, and we turned away to seek relief from the dazzling refulgence of his reflected rays!"

Robinson, Rezner and Hoback

These three men spent some of the most exciting parts of their lives in Idaho and have received little if any fame. They were among the early fur trappers of the area and repeatedly gave up opportunities to return to civilization preferring to stay in Eastern Idaho to trap and live among the wilds here. These men were Edward Robinson, Jacob Reznor, and John Hoback. They were referred to often as the "Three Kentuckians."

Richard Robinson was the most well known of the trio. He was sixty-seven when he was traveling in the Eastern Idaho area. A veteran Indian fighter in his native state he had been scalped in one of the many engagements in which he took part. He still wore a handkerchief bound round his head to protect the tender part from the elements. Reznor and Hoback were noted as experienced fighters of the Indians and were also noted trappers.

These three men were with Andrew Henry on his trip to the Upper Missouri where they had the trouble with the Blackfeet Indians and the grizzly bears. They accompanied Henry to Idaho and helped him build Fort Henry. Their names are found on rocks that have been found at the site of the fort. When Henry decided to leave the Snake River Valley he divided the party into three groups. The three Kentuckians were in the group which took the middle route home. They made their way eastward through the Teton Mountains, up the river that bears Hoback's name, and on eastward until they reached the Missouri.

They were moving down the Missouri when, on May 26, 1811, they met Wilson Price Hunt coming up the river with his large group bound for the Pacific Coast. Pierre Dorian was with Hunt as a guide on the upper part of the river, but now there was considerable talk of Indian hostilities. Hunt persuaded the three trappers that to accompany him back to the West would be

much more rewarding than returning to the busy city life of St. Louis. Hunt, after acquiring these men to guide him, decided to go overland instead of going up the Missouri.

At Fort Henry the three declined to continue westward with Hunt and set out fully equipped for trapping. Martin Cass and Joseph Miller accompanied them. They trapped the Snake River Plain and acquired an impressive catch. After traveling some two hundred miles in a southerly direction, they turned eastward. Here trouble beset them. Arapahoe Indians attacked them and robbed them of several horses and part of their supplies. The men traveled another fifty miles eastward and the same band of Indians robbed them again. This time they were left with nothing, not even clothes on their backs. They decided to work their way westward as they knew there were white people on the Oregon Coast.

The Indian attacks took place near the Green River in Wyoming. The group walked westward all the way to southwestern Idaho before they met Robert Stuart on his way to the East. They had walked a total of nine hundred-fifty miles suffering from hunger, thirst, and fatigue when they finally were rescued.

Mr. Cass had deserted the group before the second attack by the Indians. At this time Mr. Miller decided that he had had enough of the fur trade life and chose to return with Stuart. The "Three Kentuckians" gave up the chance to go to St. Louis for the opportunity of being re-outfitted for the hunt. They knew of rich fur areas now and were eager to get to them to earn a fortune.

They left Stuart near Boise, Idaho, on August 30, 1812. At the same time a party from Fort Astoria on the Pacific Coast arrived in the country to trap the Boise River. Shortly after this, the "Three Kentuckians" and the party from the west, who were under the direction of John Reed, were involved in an Indian battle. All were killed.

These men were typical of the fever that seemed to grip men as they gave up life in the East and moved into the mountains to trap. Whether it was the riches that could be obtained from the fur trade, or just the feeling of being away from civilization where you had to depend on your own wits, it seems that once men got out here they stayed.

INDIANS

Indians of Eastern Idaho

There were four tribes of Indians that made Eastern Idaho their home during the fur trade era. These tribes were the Bannack, Snake, Tukuarika, and Lemhi. There are some general characteristics that ran through all of the tribes. They had a real pride in themselves and looked down on the white man because he did things that were considered by the Indians to be work fit for squaws only. From childhood upwards the men were taught to fight, and it was considered an event of great pride to be considered a warrior who was looked upon with envy by the others. Weakness was not tolerated in the white man or in the Indians themselves.

The tribe was organized on a family basis in which the only one who was allowed more than one wife was the chief. A class situation was observed in which the Indian knew his position and dressed accordingly. Women were treated as slaves and taught to be subservient to their husbands and brothers.

Meat was the mainstay of the Indian's life, although he would supplement his diet with berries and roots in the summertime. He was taught early how to fight and hunt. The buffalo was plentiful and even though their weapons were primitive they devised means of driving the animals towards mass slaughter in natural canyons, or they killed with their arrows and spears. Rabbits, elk, goat, squirrels, deer, antelope, bear, beaver, and any animal that they could catch or kill made up their meat diet.

The Indians' religion was built around superstition. If anything bad occurred it was because of the evil spirits, and conversely if something good happened, good spirits were involved. Dances were performed to evoke the good spirits for events such as war, the hunt, or a marriage. A religious type of ritual was followed by all children as they approached adolescence to prepare them for adult life. An elaborate marriage ceremony was performed to ensure a happy and successful union. The death ceremony would guarantee the departed a rapid and happy entrance to his heavenly world.

The Bannack Indians claimed the area between the Portneuf Mountains and the Raft River. This placed them across the Oregon Trail and in the vicinity of the trails to California. From this vantage point they harassed and caused many of the

travelers trouble. The Snakes made their home near the buttes at the junction of the North and South Forks of the Snake River. They roamed at will the length of the Snake River Plain. When their two principle chiefs died, no new leader rose to take over and the tribe scattered.

The Tukuarikas or "Sheepeaters" hunted the mountains from Yellowstone to the Salmon River. They existed mainly on the flesh of the mountain sheep and animals found higher up.

The Lemhi Indians came from a mixture of the other three tribes. Chief Tendoy organized them and they lived in the Lemhi area east of the Salmon River. So extensively did they intermarry that in 1900 there were no full-bloods of the original tribes left.

The Blackfeet Indians were the nomads of the Snake plains. They made their home in the Marias River Valley of Montana, and from there they made their raids into Wyoming and Idaho. In moving, the Blackfeet would burn the country before them. This was helpful in finding game and was also used as a means of covering their tracks. Their name comes from their feet being black after walking through the ashes. They were hostile to white men and Indian alike and were feared by both. The trappers knew they were in for a fight whenever Indians were recognized as Blackfeet. The other tribes would readily join the trappers in expeditions against the Blackfeet.

The Battle of Camas Meadows

One of the most interesting parts of the study of history is visiting the actual site of an event. With a little bit of knowledge of the happening, which usually is supplied by a monument, you can try to visualize the events which took place. This can produce a personal experience with history and with the events that took place in our past.

Just east of Kilgore is the site of one of Chief Joseph's many battles with the United States Cavalry. A monument was placed at the site which has since been removed. There were also many small flags placed about the battlefield. These have also been removed by people who do not understand the value of leaving an historical site in its original appearance. The following has been recorded upon the marker:

> The Battle of Camas Meadows
> After losing their horses in a surprise raid by Chief Joseph's braves the night before, Capt'n Norwoods' cavalry was surrounded at this spot. Rifle pits built by the men on August 22, 1877, can be seen near this sign. The battle lasted all day and would have resulted in the annihilation of the troop but for the arrival of General Howard with infantry.
> Killed or mortally wounded - Brooks, Trevor, Glass.
> Wounded - Garland, Clark, Wilkins and Jones.

On August 19, General Howard's command made camp between Camas and Spring creeks. It was a pleasant campsite with ample grass for the horses and mules. The men were disposed to relax by swimming, fishing and grouse hunting. The Nez Perce were supposed to be far ahead of them. Instead the warriors, acting upon the dream of one of their group, had come back with the intention of stealing horses from the army.

With one group cutting the strings holding the horses, another group of Indians rode up to the camp in columns of four. The sun had just gone down and it was twilight. The sentry allowed them into camp thinking they were a returning troop of cavalry. They were in the camp and a battle was begun. Most of the horses and some two hundred mules were freed. The Indians drove them northward with a group of cavalry after them as fast as they could find their horses.

An advance guard of the cavalry reached the end of the mule herd, capturing a few of them and causing a change in the Indians' tactics. Several Indians kept driving the mules on while the rest set up a skirmish line. The cavalry also set up a line to fight from. Soon the Indians were discovered trying to sneak around the soldiers. An order went out for the three groups of troops to retreat and reform. A great amount of confusion resulted from the retreat which turned into a rout. After a few miles they came upon the main body of soldiers and General Howard. Howard asked where the troop was which was under Captain Norwood. His group was missing from the rest of the army retreat.

They immediately rushed forward to find the missing troop defending a well-fortified position. It was Norwood's opinion that he and his troops would have faced great difficulty in trying to retreat from their positions. Instead they had dug rifle pits to enable themselves protection until the other troops arrived. The Indians, after fighting for some four hours, had decided the position was too well defended and had left.

The battle site is located upon a group of small knolls giving a view overlooking the Indian positions. From the rifle pits, which had been identified by the placing of flags, one could view the battle field and almost imagine where the Indians were. In following one of the paths that looked like a good place for the Indians to have been the author found a piece of an arrowhead. Another of our party found an old shell casing near one of the gun pits.

Idaho's Most Famous Indian Chief

The story of Chief Joseph and the saga of the flight of the Nez Perce has had many authors and will probably have many more. His story is one that has never been equaled and its uniqueness will draw forth praises from many more.

From the very beginning of their relationships with whites, the Nez Perce Indians had been peaceful. It was only when a set of circumstances occurred which could not be reversed, that they

went on the warpath. The Nez Perce reservation was on a trade route and traveling route to the Idaho gold mines. Conflicts between the miners and Indians were bound to occur. When they did the miners called for army protection and the war began.

Soldiers came from Fort Walla Walla in Washington. They advanced into White Bird Canyon in northwestern Idaho. The Nez Perce had gone into the canyon to avoid the army. The cavalry was defeated by hidden Nez Perce marksmen. Only two Indians were wounded while thirty-four of the soldiers were buried where they fell. Reinforcements were rushed in but by the time they arrived the Indians were gone.

Joseph led his people northward gathering horses as they fled. The whole tribe was included in the flight with the army soon in hot pursuit.

There were small skirmishes as they went on their way and soon enough of the white citizens of the area were armed and alerted that the Indians felt the need to leave the territory. They turned eastward towards Montana following the Lolo Trail. The telegraph broadcast their movements and troops were sent out from several parts of Montana to intercept the raiders. With their scouts ahead of them, the Nez Perce soon discovered the soldiers coming and their flight turned to the south. The citizens of the Bitterroot Valley were terrified at the stories of the Indians coming. They forted up in their towns. The Indians paused only long enough to exchange tired horses for the fresh ones left grazing in the valley.

With fresh mounts, the Indians surged ahead to a point where they felt they were safe from attack. They prepared a camp and rested. The army had picked up help and rushed on to find the peaceful camp unaware of their close proximity.

A surprise attack was planned and executed at this Big Hole battle area. The Indians reacted fiercely and soon the army found itself out fought and being cut down. They retreated and the Indians surged ahead into Idaho in possession of supplies and weapons of the army.

The major battle with the Indians in Idaho was in the Camas Creek (Kilgore) area. The story preceding this one is of this battle.

Leaving the Kilgore country the Indians made their way along the southern edge of the Centennial Mountains. The telegraph had alerted other troops and many soldiers were now on the chase. General Howard, who was in charge of the campaign, was pressing hard throughout the flight through Idaho. A former article describes the actions of the war in North Eastern Idaho.

After leaving Idaho, the Indians entered Yellowstone Park. Here they enlivened some tourists visit to the park as has never been equalled since. Following the lead of the Sioux, the Nez Perce decided to try for Canada and the relative safety to be found there. They moved steadily northward avoiding, when possible, the soldiers and fighting when it was forced upon them. Their small band was getting smaller with each passing day. It was getting increasingly hard for them to find food. At any time Chief Joseph could have abandon the women and children of the tribe and been able to escape. He didn't.

It was near the Bear Paw Mountains that Chief Joseph finally gave up. He thought that he was in Canada and safe. He was very surprised when the United States Cavalry showed up and demanded his surrender. It was then that he uttered the words that made his fame, culminating with the statement, "From where the sun now stands, I will fight no more forever."

One of the best and most factual works on Chief Joseph is entitled, "I Will Fight No More Forever." It was written by Dr. Merrill D. Beal.

Chief Tendoy

This story of Chief Tendoy is in the form of a book review. The book is entitled, "Chief Tendoy," and the author is Dr. David L. Crowder.

Tendoy was born in the Boise River area in 1834. His father was a Bannock Indian and his mother came from the tribe which was commonly known as the Sheepeaters. He gained a reputation as a great warrior because of his prowess during raids and hunting expeditions. Upon the death of his father he became a sub-chief of their tribe and upon the death of his uncle he became the head chief.

It was between 1857 and 1862 that Tendoy moved to the Lemhi River area. Here there was a collection of several tribes of Indians who soon came to be known as the Lemhi Indians. They were named after a character from the Book of Mormon and were so named by a group of Mormon missionaries sent to convert them.

In 1855 a group of Mormons arrived in the Lemhi River area with the purpose of settling the country and converting the Indians to Christianity. The resident Indians received the white man well and they lived together in relatively peaceful circumstances. A fort with a stockade was built to protect the settlers and the Lemhi Indians from raids of the other groups of Indians who were present at times in the valley.

When the U.S. Government sent its troops against the Mormons in Utah, the Bannock Indians made a surprise attack on the fort at Lemhi. The feeling of the Indians was that as long as the Government was fighting the Mormons that the Indians would not be punished for doing the same thing. It was even hinted at the time that the army was offering money for Mormon scalps. This attack caused the recall of the missionaries to the protection of Salt Lake City.

The next whites to penetrate the area came with the gold rush of the 1860's. Permanent settlements began and a workable relationship with the Indians was established. Tendoy started and maintained a strict control of the Indians keeping a friendly atmosphere with the whites.

When the Nez Perce Indians under Chief Joseph threatened the Lemhi Valley, Chief Tendoy deployed his forces to protect the settlements. Later his men served as scouts for the army as they chased Joseph eastward.

In 1878 the Bannock Wars erupted in Idaho. Since some of Tendoy's band were Bannock he was hard pressed to keep them in

line, but he did succeed. The next year he was taxed again as there was trouble with the Sheepeater band but Tendoy proved his strength as a chief and kept out of the war. Tendoy was able to keep his men out of all conflicts with the whites.

Tendoy died in 1907 and he was buried on top of a small hill overlooking the Lemhi Valley. A monument has been placed nearby to depict the event. In his life, Tendoy proved to be a strong friend of the white man and there were many testimonials recorded to this effect. He was recognized as a great chief and several landmarks bear his name today.

Indian Women

The following is the story of an Indian woman and her description of life with the rest of the tribe. It comes from the book, "History of Teton Valley," by Louis J. Clements, Harold Forbush and Ben Driggs.

She had been the wife of a Blackfoot warrior; had served him faithfully, kept his lodge well provide with 'domestic art', and kept it clean. She brought in the wood and placed water at hand. When he was absent she watched for his coming, and he found his meat cooked and ready for consumption on his return. If he rose to go forth there was nothing to delay him; she searched and read the thought that was in his heart. When she went out of his tepee on errands the chiefs and warriors smiled on her, and the young braves spoke soft things to her; "But," she said, "My feet were in the straight path, and my eyes could see nothing but him."

"When he went out to hunt, or to war, who aided to equip him but I? When he returned, I met him at the door; I took his gun, and he entered without further thought. While he sat and smoked, I unloaded his horses, tied them to the stake, brought in their loads, and was quickly at his feet. If his moccasins were wet I took them off and put on others that were dry and warm. I dressed all the skins he had taken in the chase. He could never say to me, 'Why is it not done?' He hunted the deer, the antelope, and the buffalo, and he watched for the enemy. Everything was done by me. When my people moved camp, he mounted his horse and rode away, free as though he had fallen from the skies. He had nothing to do with the labor of the camp; it was I who packed his horses and led them on their journey. When he halted in the evening and he sat with the other braves and smoked it was I who pitched his lodge; and when he came to eat and sleep his supper and bed were ready.

"I served him faithfully, and what was my reward? A cloud was always on his brow, and sharp lightening was his tongue. I was his dog, and not his wife. It was he who scarred and bruised me."

With the advice and aid of her brother she mounted a horse and left, only to later fall into the hands of the Nez Perce, who, when she arrived, took her horse and chastised her. An old woman took her in and befriended her. When a party of trappers came into the village, it is no wonder that she willingly became

the wife of one of them. With the trappers she was treated as a human being and a close bond was formed.

Bigfoot

Bigfoot was born in the Cherokee Indian Nation, the son of a squaw man and a woman who was part Indian and part Black. He was named Starr after a nationally known outlaw, Tom Starr. He left home at the age of sixteen because of the number of fights he had been in and his enormous size had the towns people plotting against him. He joined an immigrant group from New York to head for Oregon.

One man in the group hated Blacks and made constant remarks in a derogatory manner. Finally near the Snake River in Southern Idaho the man pulled a gun on Starr. Starr was forced to kill the man. He left the immigrants and started wandering on his own.

He met with some outcasts of Indian tribes and they formed their own tribe. At this time Starr left seventeen inch footprints, had a chest measurement of over five feet, was well over seven feet tall, and had a lung capacity which enabled him to breath in a manner to allow him to outrun a horse. In the searches for him he easily left his band and any followers behind by outrunning them. He was made chief of the tribe because of his size and strength. Soon he had a wife and a son and was enjoying his life. He was careful to maintain a peaceful relationship with the whites that were invading the land. He knew what would happen if they killed any.

One day after returning from a hunt the warriors of the camp found that it had been attacked by a group of whites seeking revenge on some raiding Bannacks. Most of the camp had been women and children and they were all killed. Bigfoot lost his wife and his son was taken captive by the whites. He went crazy for revenge and the group began raiding every white settler and settlement in the area. They killed savagely and ruthlessly and soon the whole territory was termed as dangerous traveling from Fort Hall, through Fort Boise, to the Blue Mountains of Oregon. No one traveling alone was spared.

Posses, vigilante groups, and cavalry all proved inept at finding anything but the grisly remains of raids which Bigfoot and his group left. On one of their raids they killed the wife and daughter of a miner of Silver City in Owyhee country. The daughter was coming out to marry the best friend of the miner. This friend was John Wheeler and he, too, had been raised by the Indians. He had been taught by them and then escaped to rejoin his white comrades. He knew how to handle himself in the wilderness. After news of the above deaths reached Silver City, Wheeler set out on a personal bout of revenge to catch the big Indian.

At times Wheeler resorted to robbing stages to finance his personal expedition. After four years he was recognized as a road agent and a vigilante group formed to catch and hang him. They were convinced by friends of Wheeler that he should be

given a chance to bring Bigfoot in to pay his debt to society. Wheeler agreed and continued his search. It took almost two years.

After a long stake out of one of the favorite raiding spots of Bigfoot, Wheeler was rewarded by seeing the large Indian approaching with two companions to attack an oncoming stage. Wheeler killed one Indian with his first shot and Bigfoot was pinned down. The other Indian ran and escaped. Bigfoot tried to crawl from his cover and was shot in the chest. He fired his single shot rifle and then pulled a knife to charge his attacker. Wheeler had a repeater rifle and carefully began pumping bullets into Bigfoot as he advanced at full speed. As each bullet struck home the giant would falter and then regain his strides. When only a few yards separated them, Wheeler shot first one leg and then the other, breaking both of them. He emptied his gun and quickly reloaded three more shells, and had to use two of them before the Indian was stopped. So great was his strength, that Wheeler broke Bigfoot's other arm before he would get close enough to give him a drink before he died.

Birch Creek Massacre

One of the least publicized battles of the Nez Perce War was the massacre at Birch Creek. As the tribe was retreating from the army in the Bitteroot Valley they crossed into Idaho from Montana. All the settlers and miners of the Lemhi and Birch Creek Valleys had moved into towns for protection and the Indians moved un-molested eastward down Birch Creek.

The supplies for the country were usually brought in by freighters from Dubois, Roberts, Idaho Falls, or places further south. As there was a fear of Indians in the area, men joined together to form a larger freighting group. On a warm day in August, 1877, eight men bringing supplies had joined together for protection.

As they rounded a jutting mountain corner in Birch Creek, near where Blue Dome is today, they were confronted with a group of Indians led by Chief Looking Glass. The Indians took command and soon found the supplies contained large amounts of whiskey. They drove the wagons to the Indian camp. Here the rest of the Indians joined in and soon the whole camp resembled a scene of vast merriment and confusion.

As night was approaching, two of the party, who were Chinese, were delegated to gather wood for the evening fires. These two took this opportunity to escape and to spread alarm about the Indians. They came upon a group of troops who were trailing the Indians and told of a massacre in progress.

At the Indian camp there were varying degrees of thought as to whether the captives were in real danger of being killed or not. One of the men, Albert Lyon, decided to try to escape. He moved to the edge of the camp and then just walked away. He spent several hours under a mass of brush in the creek while the Indians looked for him.

After a time the noise from the Indian camp became loud and a few shots rang out. The rest of the freighters were being murdered as the army had been sighted only a few miles away and the Indians wanted to move out.

The lone survivor made his way to the mountains and then followed them south to the flat of the Snake River Plain. He found a horse herd and caught one of the tame ones to ride. He was found almost dead from starvation and taken to Salmon through the Little Lost River Valley.

The Indians took what they wanted from the wagons and set fire to the rest. The bodies of the victims were found a little way from the wagons. It appeared they had put up a good fight and for a time it was hand-to-hand combat.

The Indians moved out of Birch Creek Canyon, crossed the Snake River Plain, and moved eastward across the Kilgore country. They wanted to stay near the northern mountains. Eventually they made their way through Yellowstone Park to northern Montana where they were captured.

Chief Targhee

The Bannock Indians inhabited the region around Fort Hall, Idaho. They never exceeded two thousand in population but were able to live in the midst of several other tribes and at times led them all in a coalition group. The first trappers in the area left many accounts of their troubles with these Indians which gave them the reputation of being haughty and turbulent.

The California and Oregon Trails passed right through their land and the numerous white people coming through the area caused many troubles. The Indians in retaliation soon became the scourge of the western roads from Fort Bridger on the east to Fort Boise and the Humboldt Sink on the west. A major battle between General Patrick E. Connor and the Shoshoni and Bannock at Bear River in 1863 brought about the pacifying of the tribe and their decision to move to the reservation set up for them at Fort Hall.

During the 1850's and until 1865 the Bannock were led by a chief known as "Horn", Grand Coquin, or Toso-Kwauberaht. His second in command was known as Tahgee. He has been known by various different pronouncements such as: Taghee, Tahgee, Tahgay, Taggee, Taggie, Tighee, Tyggee, Tagge, and Targee. The one which remains and is closest to the correct Indians pronunciation was Targhee.

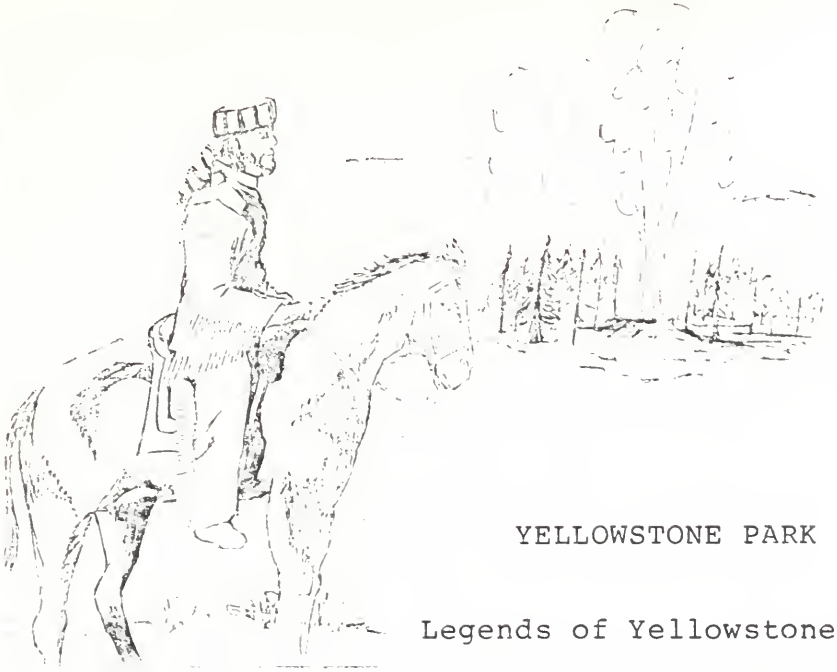
Targhee made his name known first by asking M. A. Carter of Soda Springs to write Governor Lyon of Idaho Territory to explain that a treaty made with the Indians had not been ratified and the Indians had not received the supplies promised them. The two got together in 1867 and the Governor offered the Indians the Fort Hall area as a reservation. Chief Targhee agreed as long as the Indians were allowed to go on their annual hunt for buffalo in the Montana country for the next two or three years. There were to be no white men on the reservation except for government officials.

Again the government failed to ratify the agreement and the treaty was not worth anything. The Indians roamed at will and another meeting was set up to get a treaty signed. This finally was achieved and then, as in many other areas and times, the government failed to live up to its side of the agreement. They failed to supply food and blankets as were promised in the treaty.

Many of the younger Indians wanted to go on raids but Targhee held them in. To avoid a war the territory of Idaho supplied three thousand dollars from their incidental fund to buy the blankets which had been promised.

When the Indians returned from the buffalo country in 1871 they brought the news that their chief, Targhee, had died during the winter. His death had a profound effect on the rest of the tribe as no one rose who was strong enough to take over the leadership and hold it. No one seemed to be able to effectively lead the Bannock. It is no wonder that the whole tribe went on the war-path in 1878. They still were not receiving their supplies and there was no chief strong enough to hold them on the reservation.

In tribute to Chief Targhee the United States Forest Service designated the evergreen forest which covers the land that Targhee roamed as the Targhee National Forest. It is also proper that the place where the age-old Bannock Trail crossed the Continental Divide just northeast of Henry's Lake in Idaho be named Targhee Pass in memory of a great chief of the Bannock Indians.



YELLOWSTONE PARK

Legends of Yellowstone Park

Yellowstone Park was regarded more as a legend or myth in the beginning because of the tales that were told about it. From the time John Colter told his stories until Jim Bridger related his yarns, it was hard to tell the fact from the fancy. Bridger had seen the hot springs and the geysers and he knew no one would believe the truth, and further, he knew that any story he might tell was not likely to be disproved. So he mixed his stories up, fact and fiction in equal parts with good grounds for both sides of the story.

The story of catching a fish in the cold water of the lake and cooking it in a hot water pool alongside originated with Mr. Bridger. His version was that he caught the fish in deep water that was hot near the surface and the fish was cooked on the way out of the water. The truth is, that at many places in the Park, one can catch a fish and without moving away, or taking the fish off the line, cook it in a nearby hot water pool.

Shakespeare said, "Travelers ne'er do lie, but folks at home condemn him."

Mr. Bridger was no exception to that rule but his fault lay mostly in exaggeration. He was not content to tell of the petrified trees, but added petrified grass, petrified flowers, and even petrified birds still singing petrified songs in the petrified trees. His horses and mules had a rather hard feed on the brittle grass turned to stone.

The story of the transparency or rather mirror-like composition of Obsidian Cliff was one of Mr. Bridger's exaggerations. He told of this mountain of volcanic glass and illustrated it with a hunting incident of his own. He observed near the cliff what seemed to be an elk quietly feeding along its rugged sides. He just naturally fired at it. He fired again and again but the elk never moved. He crept up cautiously without disturbing the animal. He then found out that he had been seeing right though a glass mountain and the elk was on the other side of it. It was not only plain everyday glass, but of telescopic quality. The elk he shot at was twenty-five miles away.

A latter day story of Obsidian Cliff that has more of the element of probability is told by the engineers on the Circuit Road. They found the composition so hard that it was impossible

to drill into a part of the cliff jutting into the way of the road. They could not blast it out. They built fires against it and then threw cold water over the sides. The glass broke away in great chunks.

A newcomer to the Park region once asked Bridger how long he had been there. "Why," said the old man, "Do you see that butte over there? Well, when I came here that butte was a hole in the ground."

The men working in the Park put a lot of local charm on some of the yarns to make them colorful. Bridger started the alum creek "puckering yarns" but E. C. Culver, the popular train agent and lecturer, put on a polish that made the old stories look like new.

He was going through the Livingston-Gardiner train one day delivering his usual lecture. He said, "We first pass through the Lower Canyon of the Yellowstone. Only a short ride further and we enter Paradise Valley in which we ride for about twenty-five miles. The Absaroka range of mountains is on our left and are from eight to ten thousand feet high, the snow remaining frequently through the month of July. After leaving the beautiful valley we soon enter the middle of Yankee Jim Canyon, so called because James George, better known as Yankee Jim, came here in the early seventies and built the first wagon road to the Yellowstone Park. He is now an old man, still resides in the Canyon and is a famous story teller.

He tells of having a fine pair of field glasses and a good gun. In the cool of the evening he takes his glasses and looking up the mountain side he sees a bear, a deer, or an elk. Taking his gun he shoots it. It rolls down the mountainside to his feet. The distance is so long and the friction so great that in rolling down it tans the hide and cooks the meat. This is the way he lives.

"You smile with incredulity. Don't you know you are entering Wonderland, where you must be sure to have your driver point out to you the most remarkable geyser in the world. It throws up hot blocks of ice and on your fourth day's coaching from Mammoth Hot Springs you will have a beautiful ride across Hayden Valley, crossing Alum Creek. You know alum will pucker and shrink anything which comes in contact with it. A long time ago a man came along there driving four very large horses with a big wagon and he forded this creek. When he came out on the opposite side he found the alum water had shrunk his outfit to four Shetland ponies and a basket phaeton. A lady from Chicago heard of this wonderful water and immediately went there wearing number eight shoes, bathed her feet twice and went away wearing number ones."

Bridger told of mountain streams having their source in the snow of the summit and they ran down so fast that the water became hot from friction by the time it reached the foot of the mountain. As a matter of fact, the stones in the bed of the Yellowstone River below the great falls, where the cold water runs very rapidly, are hot, so hot that one can hardly bear the contact with the hand. This is because of thermal activity near the surface rather than the friction of the water.

Larry Mathews, one of the park personnel, states that the night Bob Ingersoll died, every geyser in the Park went into a most violent eruption. Once a grouchy fellow complained to Larry about the turkey they had for lunch and asked where they came from. Larry told him, "They came over in the Mayflower and walked here."

The only stories that are missing from the Park lore, are the ones concerning Indian Maidens throwing themselves off from cliffs. There are not even the hints of any romantic stories connected with the Park.

Mormons Flee To Yellowstone

This article is from a letter written by William F. Rigby in 1885 when he was being pursued by U. S. Deputy Marshals. They escaped into the Yellowstone Park to avoid being arrested. It is especially interesting to see the fictitious names that were used to avoid detection in case the letter fell into unfriendly hands.

May 14th: Left Cleveland (Rexburg) Thursday night. Traveled twenty-five miles and camped on the river (Snake) in a secluded spot. Left Mr. Edwards and Mr. Grimshaw at camp. Mr. Martin and Mr. Lyne went back to Cleveland, and got supplies of various kinds, and a tent, newspapers, letters, messages and saw Mr. J. H. Smith and Mr. L. S. Young. (Apparently, the party had been in great haste when they left.) Had some good advice from them in regard to our future course and saw our friend Mr. McCreegh and requested him to accompany us, which he did.

May 18th: Five o'clock Tuesday morning broke camp, crossed river, traveled six miles, caught twelve or fourteen fine trout, had dinner, resumed our journey crossing Henry's Fork, traveling in a north easterly direction on a very dim road up Sand Creek six or eight miles. Met two trappers, got some direction on which way to go. Traveled over a very mountainous road. Went through large bodies of Birds Eye Pine (Lodge Pole Pine) and camped on the mountain in a timber ravine. Traveled 26 miles. It rained all night.

Started 7 o'clock, road very soft and muddy. Saw several antelope, crossed river (Snake), camped on its bank, having come eight miles. We have four saddle horses, one wagon with one span of horses. Traveled through large bodies of house logs and poles--millions of them and a very circuitous road. About 4 o'clock struck R. R. B. C. road, beautiful scene all the way. Crossed the river again, passed R. Ranch (Railroad Ranch) about a mile and and camped (near Last Chance), having gone 24 miles.

May 22nd: Started out about 6 o'clock. Drove through a heavy hay bottom (Island Park one mile beyond Macks Inn) five miles. Took breakfast, crossed river again about eight miles below Henry's Lake. Crossed over the range (Targhee Pass), traveled fifteen miles, neared the railroad station, traveled two miles and crossed a stream and through some of the loveliest scenery we ever saw, and a carriage road as good as we have traveled for fourteen miles. Perfectly delighted with what we

saw. Camped on river (Madison), a fine stream next to a station (Riverside Way Station). Found on the station door names of friends.

The rest of the letter describes the path of these men through the Park as they marveled at its wonders. They were constantly aware of the possibility of pursuit but it is easy to see that this threat lessened as they progressed. The following was a post-script on the letter.

"We heard before we left (the) Snake River that none were arrested and that President Ricks will go to England for awhile as there is an indictment out for him and if I find there is any danger for me, I shall start out again. We have no news from home. Let it not be known for anything in the world where I am nor where Brother Ricks is."

Colter's Hell - An Error In Location?

One of the most widely accepted beliefs concerning Yellowstone Park is expressed this way, "After John Colter discovered what is now Yellowstone National Park, he told others of the scenic wonders there. No one believed him, and his listeners derisively dubbed the imaginary place Colter's Hell." There are ideas which have surface through research which dispute several points of the above statement.

The Park bordered an area that was referred to as Colter's Hell by the fur trappers. It was a country of much thermal activity bordering the Shoshone River near present Cody, Wyoming. The term was never used to describe the area of Yellowstone Park until Hiram M. Chittenden first suggested this usage in 1895 with the original edition of his book, Yellowstone National Park.

The earliest reference to Colter's Hell is in the Washington Irving version of Captain Bonneville's journal. The journal written in 1832-35 refers to a volcanic tract with gloomy terrors, hidden fires, smoking pits, noxious streams, and the all-pervading 'smell of brimstone.' Irving noted that the area in question was located on the Shoshone (Stinking) river and not on the headwaters of the Yellowstone. Mr. Chittenden asserted vaguely that the region of Colter's Hell was not only the Shoshone River area but included the Yellowstone area and part of the Snake River Valley.

No historian before Chittenden made any effort to include the Park in the description of the area described by Colter. Hubert H. Bancroft described in 1890 Colter's Hell as being an area of lesser disturbance and phenomenon to the east of Yellowstone Park. When Chittenden wrote his monumental work on the fur trade in 1902, he told of Colter being the first white man to go through Yellowstone Park and also of Colter discovering the tar springs to the east that became known as Colter's Hell.

There is considerable controversy that is discussed today over the actual site of the name which was used quite a bit during the fur trade era. So the apparent true site of Colter's

Hell is unmarked even though it is easily seen from the highway. There is much evidence just west of Cody of thermal activity to justify the location described by Colter.

In 1935, Stalle Vinton edited the early version of Chittenden's fur trade book and then wrote a book on John Colter. He went out of his way to disregard the correction made by Chittenden and pinned the name on the Park again. Possibly the desire to sell books about the Park caused this omission. He presented arguments to show how the trappers, who left accurate descriptions of where they were and where things were located were turned around and inaccurate. He did more, perhaps, than anyone to move the location of Colter's Hell.

On government maps the proper place of Colter's Hell is listed but the public in general is not in a position to use these maps very well.

Jim Bridger set forth in his words a clear distinction of where Colter's Hell was. He made a clear difference between the area around Cody and that of the Park. This would seem a victory for the west of Cody site until one considers the stories that Bridger wrote and told. He was not noted for being accurate in any description or story.

That makes the whole question left up to individual interpretation. This will be a controversy that will carry on for some time to come.

Yellowstone Park Guides

Dr. George Marler was a world renown geologist and was probably the best exert on hydro-thermal activities on Yellowstone Park. He received a citation from the Department of Interior signed by Secretary Udall for his distinguished service in the Park. The following is a summary of the discussion he led as a guest speaker at a spring meeting of the Upper Snake River Valley Historical Society.

Yellowstone Park is the largest and oldest of all the national parks in the United States. It covers approximately three thousand, four hundred seventy-two square miles or about two and one half million acres. About eighty-five percent of the park is heavily forested with lodgepole pine. The signal features of the park are its geysers and springs. The park is a large plateau, surrounded by mountain ranges, with a rough interior due to constant erosion. It is an area of tremendous agitation with minor earthquakes being observed all of the time.

The early traders and settlers by-passed the park because of its average elevation of eight thousand feet with no natural passes through it. The areas around the park were settled in part before the actual discovery was official.

The first white man to come to the Yellowstone was John Colter. He spent some time there and spread tales so unbelievable that many referred to the area as "Colter's Hell." Trappers spread rumors of waterfalls and geysers. Joe Meek, after becoming separated from his companions and lost, gazed over a plain and told of how it reminded him of Pittsburgh.

This was probably at the Upper or Lower Basin, as it resembles, on a cold morning, the description rendered.

Warren Angus Ferris heard rumors of the Park and determined to see if they were true. He came down from Montana, through Island Park, and entered from the west. His descriptions of the Park, led to the thought that he may have been the first to see "Old Faithful".

Osborne Russell visited the area on three occasions. Once while swimming in Yellowstone Lake, Blackfoot Indians attacked his party and got away with everything they had. They had a long trip back to Fort Hall.

The next visitor of note was Jim Bridger. He is best remembered for the many tales he told of the area, which were exaggerated for better telling.

After trappers, prospectors began to come into the Park. In 1863 an educated man by the name of Delacy came through with a prospecting group. His descriptions were detailed and roused the interest of others. Groups in Montana tried to organize to see if the rumors were true or not. Finally a group of three made an extensive exploration of the Park. They wrote glowing articles to Eastern newspapers telling of their adventures. The papers were afraid to print them because of the harm such stories might bring to their papers. They were sure the stories were fabricated.

In 1870 the Washburn party succeeded in carefully going through the Park. They agreed to name the things found after the description of what they saw, rather than use the names of the party. Most of the names in the Park today came as a result of this party.

Some of the group wanted to claim areas of the Park for future development, but it was decided by all to petition Congress to set the area aside as a national park. After much publicity, Congress sent out the Hayden Party to spend the summer in Yellowstone. Accompanying this group were many scientists and also a photographer. The pictures he took convinced Congress and the bill making the Park was passed with only a few negative votes. President Grant signed the bill on March 1, 1872.

The Park was named Yellowstone because of the source of the Yellowstone River being in the area. The Indians called the river Yellow Rock because of the color of the Grand Canyon of the Yellowstone.

The earthquake in 1959 affected every geyser and caused all of the springs to become murky. Springs that had been dormant erupted. The Gibbon River took almost two years to clear up. Old Faithful lengthened six minutes between eruptions but has slowed down some since then. The Saffire pool became murky and only cleared up in the late sixties.

An Englishman in Yellowstone

After hearing stories of the West concerning Indians, cowboys, grizzlies, buffaloes, Texans, etc., the Earl of

Dunraven, Windham Thomas Wyndham-Quin, decided to take a tour to experience it all for himself. With Texas Jack (a later member of Buffalo Bills' Wild West Shows) to guide him, the group set out to see the country of the Rocky Mountains in 1874.

At Fort Hall the Earl describes a sunrise which he considered to be exceptionally beautiful. He stated, "There had been a slight frost. We stood on a very elevated plateau...The dawn approaches, flinging over all the eastern sky a veil of the most delicate primrose, that warms into the rich luster of topaz, hiding the sad eyes of the fading stars." He went on for several paragraphs not leaving any detail out.

Of the Snake River Valley north of Fort Hall, he stated, "After two or three days travel through a dreary country of sage brush you will enter the Teton Basin, a fertile tract of 800 square miles in extent...From there you should visit the great Teton Mountains." He describes some of the things that one might run into in an effort to climb the mountains.

The Earl had been told that Virginia City, Montana, contained brown stone-front houses and paved streets. The group felt there would be some measure of rest and luxury provided there. Upon arriving in this city in Montana he found shanties for houses, a blacksmith shop, a few dry goods stores, and a lot of bar-rooms. His informant had been describing Virginia City, Nevada, "Ten Thousand miles away".

At Stirling, Montana, they found a small Irishman by the name of Mahogany Bogstick. Mr. Bogstick could drink six or eight quarts of milk at a sitting and never took alcohol or tobacco. Being from the English Iles, they spent some time listening to his views for solving all of England's problems with Ireland. The Earl was impressed to find Irish in the West. He apparently was not aware of the many Irish who helped to build the transcontinental railroad and upon its completion stayed on in the mining camps.

The expedition went northward to Canada and then turned east and south to head for Yellowstone Park. After carefully noting the size and heat of all the springs in the Park, size of the geysers, location of animal and plant life, and everything else he could think of, he wrote a book. A lot of what is known about the early Park has been found in this review of his travels. He described all of the scenes he viewed from a literary point of view.

The Snake River was then known as the Snake, the Shoshone, and the southern branch or Lewis Fork of the Columbia. In the Earls' words, the Snake, "...is incapable apparently of striking out and maintaining an independent course of its own...wandering aimlessly...first it flows south...suddenly turns north...bends again southward, making a bold curve around from south to west for about 180 miles. Then it flows nearly due north for 200 miles or so...After leaving Wyoming...a land of sparkling streams and shining lakes, swathed in solemn folds of forest...it enters upon a district of clay, sand, and alkali, prickly pear, artenisia, and sage-brush." He goes on to describe the width of the river and many other aspects of its flow when he was there.

The Earl of Dunraven published his written account of his travels in the West in a book called The Great Divide.

Plainsmen of the Yellowstone

The above title is from a book about the history of the area surrounding the Yellowstone River. It is one of the best books of this area and contains many of the personal stories of the people who were involved in the history. It mentions some of the Yellowstone Park area and tells stories of some who went there.

The first explorers who approached the Park country were the Verendrye brothers. They were French and their reports caused a lot of concern and thought about the Western United States. The brothers recognized the treasure to be earned in fur trading and trapping.

Quick to follow these early explorers with their reports of the east side of the Rocky Mountains were the mountain men. They covered the area and reported large fur harvests available.

In the book is a chapter telling of the economics and history of the buffalo herds in Montana. A tremendous number of men were soon engaged in the harvest of skins and in most cases the meat was just left to rot. This was one of the major causes of the Indian problems that are discussed in later chapters.

As a few scattered settlers came in, a large number of fur trappers were roaming the country. Buffalo hunters were moving the herds Indians in small groups began to strike back. As soon as there were casualties on both sides the Indians went into large encampments and the whites turned to the military for help.

The men who caused the final push to get the Indian problem solved were the prospectors. With each exploring party of trappers and with the survey being made for a railroad through the northern part of the United States men turned to prospecting in their spare time. Traces of gold were found in the Yellowstone River and some of its tributaries. Soon the word was out and there were large numbers of prospectors with their suppliers coming into the Indian Territory.

There is no need to mention the various Indian battles of the Sioux Wars. The book does give a good account of all the individual battles of the war. It tells in detail of Custer's battle and describes some reasons he went into the battle.

The general view of the end of the Sioux Wars is that after the Little Big Horn battles the army chased Sitting Bull into Canada and that was the end of the war. This book points out that there were a large number of the Sioux who split into small groups and continued to harass the whites living in Wyoming and Montana. It details the interesting efforts of the army as they chased the Indians until they had caught or caused all to enter the reservations.

Mention is made of the Nez Perce escape through Yellowstone Park. In recent years an effort has been started to show, that although Chief Joseph was a great leader of the Nez

Perce, he was not the tremendous military genius he has been made out to be. Some feel the military built up the Chief's reputation because they had to find a way to make up for their mistakes. This book takes the side that Joseph had uncanny ability to use terrain and his Indians fought ferociously. He was a military genius.

There is also a chapter included on the outlaws of the Wyoming Hole-in-the-Wall country and another of many of the famous ladies of the West.

COWBOY STORIES OF IDAHO

Cattle Industry In Idaho

In 1880, outside of mining, the cattle industry was the biggest of all other business in Idaho. The cattleman had practically the whole country for a range. No fences kept the property separated. The biggest herds were in Southeastern Idaho. Here were located some of the largest ranches the state ever saw. There were many large ranches in the state and the following are only a few of the list.

Lonergan and Burke ran their cattle mostly in Cassia County around the Raft River. Rand and Stedman ran their cattle around the Blackfoot country. Charlie Hull and Al Stout lived at Blackfoot and had their ranches in that section. Rubin Dunn and Louis Misslen ran their cattle south of Idaho Falls on the upper Blackfoot River.

At the roundup thousands and thousands of these cattle would be gathered by the cowboys of the various firms and separated. They would then be taken off to their various ranges by their owners. The cattle were marked with the company brands and the calves followed their mothers. Rand and Stedman had around thirty thousand cattle and so the roundup was a big operation. It was not until some years later that the sheep began to come in as there was no room on the range and little desire to allow them in.

The Idaho cowboy was a fine specimen of enterprising and adventurous young manhood. They were quite expert as horsemen and with the lariat. Their spirit so impressed one visitor to cause him to describe them as, "Generous, manly and understanding young fellows, eager for adventure and full of life."

The cowboy would come into a town in the evening by the dozens, yelling and firing off their pistols into the air. This was having what they considered relaxation and a jolly time. They would ride their horses into the bar room and while sitting in the saddle would take a drink over the bar. Sometimes they would indulge in the gayety of shooting out the lights, but they meant no harm by it. For the most part people understood them and humored them. After their frolic they would return to their arduous duties and their respective camps.

A tremendous amount of that former ranching land has now been converted into farming land. In the 1880's there was

little farming done in Idaho. Farming in those days was described as a little fruit raising in northern Idaho, a little truck garden farming by Chinamen around Boise City and the beginnings of farming by the Mormons in Southeastern Idaho. It was during this time that the process of irrigation was beginning to developed and be put to use by the farmers of Eastern Idaho.

This is how a resident of Blackfoot describes Eastern Idaho in 1880.

"There was nothing above Blackfoot except the little village of Eagle Rock. The country north and east of Eagle Rock extended to the Yellowstone National Park and was a waste. Peter Boqua and Bob Tarter had cabins about where the town of Rexburg is now situated and there were some cattle thieves who had their rendezvous in the mountain range between Idaho and Wyoming. There were a few fishermen at Henry's Lake. These people constituted almost the entire population of that vast tract."

It is no wonder that it was considered to be a cattlemen paradise. All open for the cattle to wander in. It did not last for long as open range as settlers found the fertile valley too important for farming.

A Dude On A Cattle Drive In Idaho

What does one contemplate when arriving in Idaho with only thirty-four dollars in his possession in the year 1880? There are not a lot of possibilities that present themselves to one who has just graduated from Yale College. This was the position Fred Dubois found himself in and the following is his answer in his own words of what he did.

The second day after my arrival at Blackfoot, George Searight, of the Searight Brothers, came to the hotel. They were among the big cattlemen of that day and were driving some twelve or fifteen thousand head of cattle from Oregon and Nevada to Wyoming. I got in conversation with Mr. Searight that evening and manifested a good deal of interest in cattle. He had a herd of fifteen hundred across the Snake River, between Blackfoot and Eagle Rock.

He remarked, "Mr. Dubois, if you think of going into the cattle business I would strongly advise you to get some practical experience and I will be very glad to give you a job as a cowboy if you care to take it."

I said, "Mr. Searight, I am afraid I could not be useful enough to you for I never have even ridden a horse and know absolutely nothing about cattle."

He said, "I have no particular fears in regard to your making good!"

I took the job.

I was taken to the stable where I was shown a horse, saddle, bridle, and saddle blanket. These were to be mine. I did not know how to saddle the horse or to bridle it. With much merriment, Searight, the stableman, and a goodly crowd which had

gathered, watched me cinch the animal up and climb aboard. I was told where the herd was and we set out.

My departure was known to everyone in Blackfoot and there were a number of wagers laid as to how long I would last on the cattle drive.

I joined the herd about noon. I was the tenderest of all tenderfeet they had ever seen and they proceeded to have their fun with me. After dinner they wounded up the herd and started it toward Eagle Rock. They put me on the drag, that is, behind the herd to keep the halt and weary moving. Of course, I got the full benefit of all the alkali dust and the wind was blowing pretty strong towards us. When we threw the cattle out to feed that evening, I was so tired and sore that I could not sit down. I took blankets and put them under the chuck wagon and rolled in very early.

The next morning one of the cowboys asked, "Dubois, did you ever have graybacks?"

"Graybacks," said I, "I don't know what you mean."

Graybacks were one of the hazards of traveling on a cattle drive and sleeping in the same clothes and blankets for a long period of time. They were bedbugs.

"Do you mean to say you never had graybacks?" said another cowboy.

"How many times have I got to tell you," I said, with some heat, "I don't know what graybacks are."

"Well," said several of them at once, "You will know pretty soon because we have an idea that you probably have several hundred of them."

"Yes," said Vance, my bunk partner, "For fear he wouldn't catch up with the balance of us I plucked a number during the night and planted them on him."

You can rest assured that from that time on I had them, plenty of them.

During the latter part of our cattle driving in the Rattlesnake Mountains of Wyoming, it often snowed so hard at night as to cover us up completely as we lay in the open under our blankets. By this time I had become very friendly and chummy with all the cowboys and many of the friendships formed with them have lasted me through life.

We punched the cattle to Casper, Wyoming, where we turned them loose on the range and took wagons and drove into Cheyenne. I changed all my clothes in Cheyenne and left them in the barber shop. After being shaved and having my hair cut, I took a bath and cleaned up generally. In this way, I got rid of the graybacks and I am glad to say I have never made their acquaintance since.

I had three letters from Blackfoot offering me three different positions and asking me to return. They had kept track of me on the trail and when they found that I had not fallen down they were anxious to give me a helping hand.

Stampede

One of the greatest fears of men who were driving cattle was that of the cattle getting out of control and running away. It was dangerous and unhealthy to be caught in one of these stampedes. Whether they were on one of the famous trails from Texas to Montana or on the trails from Oregon to Wyoming, the fear and threat was present.

There are plenty of causes for a stampede. Sometimes it was a green hand or a careless cowpuncher scratching a match to light a cigarette. Maybe it was something wild on the wind or a tired nighthorse stumbling or shaking himself. The popping of saddle leather could cause them to jump from the bed ground. It was always bad business to scare a herd at the beginning of a drive as they were then spooky for the remainder of the trip.

Some herds were so trail broken that they could hardly be made to move from the bed ground even with a gun. Others had had a scare and, as some cowboys put it, you had to ride a hundred yards away from the herd to spit. Some men were too careful with a herd and would go tiptoeing around it. Others were broke to stand noise.

It was always good procedure to get the cattle used to seeing the cowboys afoot. It was quite natural for cattle who had never seen the horse and man separated to be scared some when this occurred. They thought the top of the animal had broken off and when they saw the broken part moving around it was quite surprising.

There were many other reasons for a herd of cattle going into a stampede besides the man made reasons mentioned above. Some of the more likely reasons were the sudden appearance of any animal on the edge of the herd. For this reason it was good policy to keep the cattle in the open country for sleeping purposes. No matter how gentle a herd was it was bad for them to bed down near any brakes or deep arroyos. If a coyote or any other animal loomed up all of a sudden close to them they would not stop to take a second look but would be gone in a flash. Some of the old bulls that followed herds would cause a stampede in this manner.

Cowboys spent time circling the herds singing softly to get the cattle used to them. They also sang while approaching a herd to let their presence be know. Whether a cowboy could carry a tune or not was of no matter.

After a herd of cattle got started in a stampede how far did they run? Many people have expressed opinions of the distances covered in a stampede. The following is a quote of Rawhide Rawlins taken from the book, Trails Plowed Under, by Charles M. Russell.

With a name of Rawhide Rawlins, he must have been an authority. Mr. Rawlins states, "I've read of stampedes that were sure dangerous and scary, where a herd would run through a camp, upsetting wagons and tromping sleeping cowpunchers to death. When day broke they'ed be fifty or a hundred miles from where they started, leaving a trail strewn with blood, dead cowpunchers, and horses, that looked like the work of a Kansas

cyclone. This is all right in books, but the feller that writes them is romancing and don't savy the cow. Most stampedes is noisy, but harmless to anybody but the cattle. A herd in a bad storm might drift thirty miles in a night, but the worst run I ever seen, we ain't four miles from the bed ground when the day broke."

Pawnee Bill

There is a saddle belonging to Jack Smith of Burton residing in the Teton Flood Museum. The names of Pawnee Bill and Carlo Miles are written on the side of the saddle. The following is a summary of information found regarding Pawnee Bill.

Pawnee Bill's real name was Gordon William Lillie. He was born in Bloomington, Illinois, February 14, 1960. After graduating from high school he worked in his father's flour mill. Soon the family moved to Kansas to set up a mill.

At the age of sixteen he spent a season trapping with Tom Evans. In 1882, he learned more of the West by participating in a round-up for the Zimmerman Ranch on the Skelton River.

After seven years on the frontier he accepted an appointment as Secretary to the Indian Agent of the Pawnee Agency, Indian Territory. From this position he could supplement his job by scouting and interpreting for the army. In this position he also achieved the title, "The White Chief of the Pawnee."

In 1883 he joined the original Wild West Show of Buffalo Bill. Two years later he took a troupe of Indians on tour with the Healy and Bigelow Medicine Show. The next year he was back with Bill.

In 1886 he married May Manning. He taught her to shoot and she became an outstanding performer. In 1888 they formed the Pawnee Bill Wild West Show. Their company included 165 horses and mules, 84 Indians, 50 cowboys and vaqueros, and 30 trappers, hunters, and scouts. Annie Oakley and Frank Butler merged with the show for a time and helped draw large crowds.

A good thing always comes to an end. People began to find other interests and stopped going to the wild west shows. This disinterest of people brought the show to bankruptcy. In 1889 Pawnee Bill was found leading a colony of 'Boomers' in the famous Oklahoma run.

Later he got back together with Wild Bill. Together they were able to make money. Not competing with each other made more sense. Pawnee invested his money.

In 1909 he was the president of a bank in Pawnee, Oklahoma. He had a buffalo ranch which gave him the reputation of being a preserver of the animal. He also had a herd of Angora goats numbering near three hundred, and a herd of mules that was nearly four hundred.

In 1913 the partners split and the show was auctioned off to pay debts. Pawnee hastened to Denver to get his share of the

equipment but was able to salvage only his saddle, which he took back to Oklahoma.

Pawnee Bill died on February 3, 1942, at the age of eighty-one. He died from complications of a cold received during an especially bad winter.

How the saddle got into Idaho is still a mystery. We do know that one of the Indians from the Pawnee Bill show was living on the Blackfoot reservation.

Eastern Idaho's Virginian

The road in the early 1900's from Rexburg to Teton Valley went across the dry farms east of the city and south of the present route. There was a large swamp located in the northeastern part of the city that stretched clear to Sugar City. This caused the road to wander a little as it sought to stay on the higher ground. The road then wound across the dry farms and crossed Canyon Creek near the present Green Canyon swimming pool. Then it wound around the point of the mountain, crossed Milk Creek, and proceeded into Teton Valley.

Ed Trafton had recently moved into the area from Virginia and was operating a farm. After his death, his widow married a man named Harrington and their son was named Ed. The area from Newdale to Tetonia was used chiefly as grazing land for large bands of sheep. Harrington put up a shearing corral on his land and made a good living off the herders.

As dry farming replaced the sheep herding hard times fell upon the family and they had to look for other means of bringing in money.

Ed Harrington grew up in this atmosphere. He soon found out that it was easier taking other peoples stock to market without the effort of raising the stock himself. Thus he became one of the countries most successful rustlers acquiring a following of desperadoes who would help him in future ventures.

One of the high points in Harrington's life as an outlaw was his notable robbery of Yellowstone Park stages. These stages ran from Old Faithful to the West Thumb of Yellowstone Lake. They went one way and were about twenty minutes apart. Mr. Harrington stopped every stage that came by for the larger part of a day, carefully robbing each passenger and then moving the stage on. At one time he dropped his mask so that a passenger could take his picture. He loaded all of his loot on mules and made his way back to his ranch.

In 1886 a band of stolen horses were recognized in a little canyon in Teton Valley. Harrington was there and was also recognized. A posse went after this group, shot one, and brought the rest back to face justice. Harrington and his partner were taken to Blackfoot in the "Oregon Boot." Locked in this manner escape was impossible.

Later they did escape and Harrington was shot in the toe as he was swimming a river. Wounded he was recaptured. He was given a sentence of twenty-five years. Later a governor gave

him a pardon and he moved to California. It was there that he died.

Ed Harrington was said to be the character "Trampas" from Owen Wister's novel, The Virginian. Mr. Wister visited Eastern Idaho and used some of this country to inspire his story. A television series changed the character that might have been based on Harrington to resemble a hero.

The "Virginian" is said to be based on the real life story of Charlie Ball. Charlie had a ranch in Big Piney, Wyoming, and then he retired to spend his last days at Lava Hot Springs, Idaho. He came to the West from Virginia. He worked at caring for a stage company's horses, joined a survey crew in Yellowstone Park, looked for rustlers for a large cattle company, and finally settled on his own ranch in the Big Piney area of Wyoming.

One of the guests on his ranch was Owen Wister. Wister then used Ball for the inspiration for his character of the "Virginian."

The Cowboy

There have been many stories written about the exploits and activities of the men who spent their time in the occupation of grazing and selling cattle. The Log Of A Cowboy by Andy Adams describes this life at its best. The exciting moments, humorous incidents, and tragic episodes are all contained in this novel describes a herd of cattle being trailed from Mexico to Montana. Some of the incidents described in the book are mentioned below.

After traveling for three full days across a dry section of Texas desert without water for the nearly three thousand head of cattle, the lead cattle stopped. The rest moved into them presenting the cowboys with a general milling of the whole herd. The cattle refused to continue up the trail. While riding through them trying to make them move the drovers discovered that the cattle were going blind. The cattle turned and started moving back down the trail to where the last water had been found. Nothing could stop them. The drovers gave up and left a few men to keep the stragglers moving. The rest moved back to the water of several days past to wait for the herd to return. Surprisingly there were no cattle lost although they had to return some fifty miles.

Another problem that faced the herd up the trail was the rustler who stopped each group to cut out any strays that might have joined the herd as it passed through the open range. The trail cutters (rustlers) would take any cattle which did not carry the original brand of the herd.

When they appeared at first there were only four of them. They demanded cattle. The foremen of the herd said decidedly not. The four said they would come back with a larger group and take all they wanted.

While the rustlers were gone a group of Texas Rangers rode up and after being told of the situation decided to stay around

out of sight. Soon the rustlers showed up with about forty men. They demanded a cut of the herd.

The foreman said, "Take only those which belong to you."

They cut out a lot more. Then the rangers rode up. With their fifteen men and the trail herd's twenty, they easily got the drop on the rustlers. The foreman pressed charges and the group was taken to jail.

At Frenchman's Ford in Montana, a Northerner insulted on of the trail herds' Southerners named Rebel. A fight resulted in which the Northerner was killed. Rebel took to his horse, being covered by his friends. At the cattle camp he changed horses and went down the trail. Several days later up the trail, Rebel whistled at one of the night herders and found out that there had been no search or interest in finding him at all by the law. It had been a fair fight and such was the law in the West in 1882. Rebel rejoined the herd.

Another time the herd was joined for a short time by an elderly man and his young grandson. They traveled in a light carriage pulled by a raggedly horse and a mule. While traveling with the herd for several days they took every opportunity to deride the Texas horses. The Texans finally challenged the old man to a race between their horses and his.

During the night they took his horse and raced it so they knew they could beat it. Five hundred dollars were bet on the race and it was held at sundown in a near town. The old man brought in a different horse although it was the same color. He beat the Texans. The losers never thought to look at the horse to see if it was the same one. They heard about it several weeks later from another group on the trail.

These are only a few of the stories of cowboys in the book. It has many of the events of the men's lives that were related during the rest period at night around the campfire. This book is regarded as a classic of Western history.

Cattle - Sheep Wars

In the book, The Plainsmen of the Yellowstone, there are stories of the problems involved between the ranchers of cattle and those who preferred to make their income with the herding of sheep. The stories below happened in Wyoming, Montana, and the headwaters of the Snake River.

The 1880's signaled the large killings of the buffalo herds and the onslaught of cattlemen into the Wyoming country. There were some ranches in the area sooner but after 1880 most of the Indian problem was gone and the range was left for anyone enterprising enough to use it.

The first cattle herd of six hundred steers was driven up the Bozeman Trail in the fall of 1866. In 1875 a flock of eighteen hundred sheep were driven from California to the Yellowstone. In the 1800's large herds of cattle and flocks of sheep were coming into the Upper Yellowstone country.

In its early history, Wyoming was established as an open range for cattle. Sheepmen were strong enough in Montana to

keep the range laws out unless they covered both cattle and sheep. Both species of stock proved to be able to survive the rough winters of Montana and thus were quite profitable. The complaint which cause the problem between the two livestock ventures was the sometimes legitimate, close cropping of the range the sheep gave it as they crossed. Cattlemen complained that the sheep were killing the grass, causing erosion, and in general ruining the country.

Sheep did crop the grass much closer than cattle. The complaint might have been valid in certain areas where the grass was having a hard time keeping up with arid conditions.

In 1885 a group of cow punchers rode into one of the sheep camps at night and emptied their six shooters into the band of sheep killing twenty-five and crippling many more. In 1896 a herder was killed along with four hundred of his sheep. Messages were sent out to people who were planning on coming into the area with sheep. "IF YOU TAKE SHEEP TO POWDER RIVER BRING YOUR COFFIN ALONG. YOU WILL NEED IT."

On January 2, 1901, eleven men with masks of gunny sacks rode into a sheep camp. One held the herder under threat of a gun while the rest killed almost two thousand sheep. Montana cattlemen chased five hundred sheep over a gorge. Many more incidents of violence were recorded in local papers.

The incident which occurred to cause some real concern was over the death of sheep of a wealthy and influential man. Cowboys rode into his camp, shouted at the herder in the tent to come out with his hands over his head. When the herder complied with this request, he was shot and all the sheep were killed. The cowboys said nobody but a darn fool would come out in the middle of the night with his hands over his head.

The law had to step in on this one and it started a trend. They got a few cattlemen to confess their parts and succeeded in arresting others. One was sentenced to hang, two others received twenty to twenty-six years in jail, and the others received three to five years for arson.

With pressure being applied the problems were discussed together. The solution was the limiting of range in certain areas for cattle and other areas for sheep. There were many other battles between the two groups but this experiment brought peace to the Yellowstone area. They slowly learned to live together.

Another factor which helped them to live together was the upsurge in rustling. They had to form a common effort to put down this new threat.

Wood's Livestock Company

David Wood started in Idaho in business in Leesburg running a general store. He met his wife at the cafe in Challis. She was running this business. After the mines closed in Leesburg and the miners left, they turned to raising livestock in the Birch Creek area.

Since there were so few people in that part of Idaho in the 1870's and 1880's they soon had several ranches ranging into Montana and all over the north eastern part of Idaho. They expanded even more by having their cowhands file homestead claims. The cowboy would spend one night a month on the claim of one hundred sixty acres to prove up the ownership. The government patent fee was paid by the company and then the hired man would sign over the claim.

Joe Bohney served for some time as the foreman for the Wood Livestock Company. He received seventy-five dollars a month for his service. He claims the company had ten thousand head of cattle and a dozen bands of sheep with more than fifteen hundred in each band. The sheep were pastured high in the mountains in the summer and kept in the foothills in the winter. When the animals were taken off the range large clouds of smoke would soon billow high as the range was burned to get rid of the sagebrush. In the spring there would be a fresh green crop of grass for the returning stock.

The Birch Creek Ranch was used to supply several of the others with winter hay. It was found that in a severe winter the stock could not paw through the ice to the grass below and whole herds died. Stories are told of bad winters in which the stock and wild life lay together dying because they could not break through the crust of ice to the grass below. There was a great abundance of wild hay growing in this area and it was all put up for the winter use. An attempt was made to grow hay from planted seed but the alkali brought to the surface by irrigation ruined the crop.

As the years passed the Wood's Livestock Company lost a lot of its range. They moved their headquarters to Spencer as it was the center of their holdings and also located on a railroad main line into Montana.

After World War I the livestock men suffered as much as other business in the Depression. The Wood's Livestock Company owed one hundred and fifty thousand dollars to bankers in Washington and Oregon. The bankers came out to the ranches and held an auction. They literally gave away items in their haste to regain losses.

There was still some of the company left after the bankers were through. They managed to consolidate their holdings until they could once again make a profit.

Pinkerton Detectives at Eagle Rock

Eagle Rock (Idaho Falls) was the headquarters for the railroad shops of the Utah Northern Railroad. In the spring of 1884, the brakemen on the Utah Northern went on a strike. There were a lot of other workers in sympathy for the brakemen and they went on strike also. The strikers stopped every freight train going though Eagle Rock, uncoupled the cars from the engine and brought train traffic to a standstill. They also uncoupled two passenger trains from their engines, one running from Butte to Ogden and the other from Ogden to Butte. One of the passenger trains was handling the U. S. mail and the crime against the mail brought the federal marshal to Eagle Rock.

Upon his arrival at Eagle Rock, the marshal was met by the lawyer who was representing the strikers. This lawyer was bent on changing the marshal's mind with regard to the strikers stopping the mail. He informed the marshal of the presence of Pinkerton detectives posing as U. S. Marshals. He took the marshal to the hotel and showed him the register which contained the names of some twenty Deputy Marshals. The marshal asked where he could find these deputies and was immediately escorted to them.

They were at a special car on the railroad tracks. the marshal walked in and asked for their leader. A good looking man stepped forward.

"Are you a Deputy U. S. Marshal?" asked Idaho's Federal Marshal.

"Yes Sir," he replied.

"Who appointed you?" said the Marshal.

"Well, I don't know that I am under any obligation to answer that question," the leader answered.

"I think your are," stated the Marshal, "Because I am the U. S. Marshal in Idaho and no-one excepting myself has the power or authority to appoint a deputy U. S. Marshal for Idaho. I am very sure that I did not appoint you."

The Marshal then turned to his partner and told him to place the imposter under arrest. He asked the young pretender again who had appointed him. The man, now under arrest, replied that it had been the train dispatcher.

The group then proceeded to the train dispatchers office. The Marshal asked the dispatcher if he had appointed the man now under arrest to the position of Deputy U. S. Marshal. After the

dispatcher replied 'Yes' he was quizzed about his authority to do such an act. He would not reply.

The Marshal then said, "I am U. S. Marshal for Idaho and no one else has the right or power to appoint a Deputy U. S. Marshal for Idaho and no one else has the right or power to appoint a Deputy U. S. Marshal in this jurisdiction. I put you under arrest for transgressing the laws of the United States and assuming a power which you had no right to."

The Marshal and his men took their prisoners to Blackfoot to the jail there. They could not get the train dispatcher to tell who had authorized him to appoint deputies. After seeing that it was impossible and there being no disposition to punish him or a Pinkerton detective, they were let go after a couple of days in jail.

The other Pinkerton detectives, as soon as the two arrests were made, fled in every direction singly and in pairs over the hills and on any train they could catch. That was the end of their activities in Idaho. They had been brought in by the railroad company to help break the strike. The strike was adjusted satisfactorily shortly after this.

Henry Plummer

Henry Plummer won his place in history by being one of the most successful outlaws of the gold mining West. He was a long time resident of the central mining counties of California where he was highly respected by reason of his superior education and attractive manner. He occupied several high positions including that of sheriff. It soon became evident that he had been, during all of his years in California, the leader of a criminal organization that had been guilty of many crimes. The vigilante movement in California was soon after him but Plummer escaped to Nevada.

In Nevada Plummer started his criminal activities again. He was recognized by some of the miners who had recently been in California and by necessity had moved on. This prompted his next move which brought him into the Idaho gold fields.

In Idaho, Plummer made his headquarters at Lewiston. Some of his old gang joined him there and they renewed the earlier robbing and killing.

His gang broke into the general store at Lewiston with the intent of getting any gold stored there. They shot the storekeeper and finding no gold walked back out into the crowd that had gathered. Many recognized them and clamored for justice. The next day a cry for a vigilance committee went up. One of the good citizens of Lewiston rose to explain how vigilance committee's were really unlawful. The movement died out. The good citizen was Henry Plummer doing his duty both to his men and to his public.

Shortly after this, Plummer moved to Florence, Idaho as this was a more convenient spot to keep track of gold shipments. His gang was very active in holding up the gold shipments but eventually some were caught. There was so much lawlessness in

the area that a vigilance committee was organized in Idaho. Plummer knew it would only be a matter of time before some of his men talked and so he moved on to Montana.

In Montana, Plummer made a real effort to reform. He met and married Miss Eliza Bryan. Soon he found too many of his old friends around and they were not about to let his leadership talent to stay dormant. He went back to the business that he knew best.

Plummer was extremely popular and easily won an election for sheriff. Later he was appoited chief deputy marshal of the Territory of Montana. The marshal's main job was to appoint guards and decide the route for all stage coach loads of gold leaving Montana for Salt Lake City. He appointed his own men as guards and sent his other men out to meet the stages. Large amounts of gold dust were lost in this manner.

After the organization of the vigilance committee in Montana, two members of Plummer's gang were captured and confessed all. Plummer was preparing to leave the country with two of his chief lieutenants when they were captured and hung.

Thus ended the career of one of the "bad men" of the West. His life became the plot of many early western movies.

Mail Fraud In Idaho

It was early in 1885 when T. N. Hibbs, the Postmaster of Lewiston, Idaho, violently disturbed the equanimity of the Post Office Department by the successful perpetration of a most ingenious fraud. Lewiston was a distributing point for all the star mail routes running out to Oro Fino, Pierce City, Mount Idaho, and other towns in Shoshone and Idaho Counties. The mail came to Lewiston and was there distributed and carried to these points by stage. Hibbs carried out his elaborate scheme in the following manner.

He would have John Brown get a postal order for fifty dollars made payable to himself at Portland, Maine; James Anderson a similar order for himself payable at Minneapolis, Minnesota; John Jones another one payable to himself at Chicago, Illinois, etc. He had hundreds and hundreds of these postal orders issued. He was very systematic doing the work and keeping the books. He commenced his operation on the first day of the month for the reason that at the end of the month he had to report his money order transactions and send the cash to the Portland, Oregon, office.

A few days after having issued the money order, he wrote to a bank in Portland, Maine, enclosing the money order drawn to him and in the letter said: "I will be in Portland shortly after you receive this letter but my time will be very limited and I wish you would cash this postal order for me and put it to my credit in your bank. This is my order for you to do this."

He wrote similar letters to all the various banks scattered throughout the country but chiefly located in the East and Middle West.

A few days later he wrote the banks again and told them that his plans had suddenly changed. He asked them to please send him the money at Oro Fino, Pierce City, Mount Idaho, Elk City, Cottonwood, and divers and sundry other places which they had listed with the deposited money in their banks. He asked them to send currency as the banking facilities at their destination was very meager.

In the course of a short time letters commenced to roll in to the Lewiston office addressed to these hundreds and hundreds of men at the various outlying towns. Hibbs was very watchful and laid these special letters to the side when the mail was opened. In the evening after the office had closed he would come down, extract the money from the letters and destroy all evidence of them. It worked like a charm and there was no suspicion of what was going on. Around the 26th or 27th of the month, Hibbs gathered all his currency amounting to between fifty and sixty thousand dollars and fled to British Columbia.

An investigation quickly disclosed what had happened. The case was so extraordinary that General John Goode, the Solicitor of the Department of Justice, was sent to Lewiston to represent the government.

Hibbs had figured everything out nicely. He had not committed forgery because he used fictitious names. He had perpetrated a fraud on the Post Office Department but the United States had no extradition agreement with Canada and especially with British Columbia to cover this type of crime.

A description of Hibbs had been sent out and he had been captured and the money recovered. The Idaho Marshal accompanied Mr. Goode to British Columbia where they debated with the judges for almost two weeks over the fate of Mr. Hibbs. Finally the Canadians turned him over giving as their reason the highness of the official representing the United States.

Hibbs was convicted of his crime and given five years to serve in the state penitentiary. He had been appointed postmaster on the recommendation of almost everyone and had served faithfully and efficiently. This was the only blemish on an otherwise spotless life. It is thought that he was carried away with the ingenuity of his scheme and failed to recognize the moral problem.

He was pardoned by the President shortly before the expiration of his sentence. He lived out his life in Idaho as one of its most splendid and useful citizens.

A Unique Case of Clemency

It was in the early spring of 1883 that a daring hold up of the stage running from Kelton to Boise was perpetrated between Albion and Hailey. Six men were engage in this act. They pointed pistols at the driver and robbed the passengers. They took the Wells Fargo treasure box and ripped open the mail sacks taking what valuables there were in the mail. Four of them escaped across the Idaho line into Nevada but the other two were caught. The two in captivity were William King and John Adams.

They were sentenced to serve life imprisonment in the Idaho Territorial prison.

King was about twenty-two, five feet eight inches tall, of sandy complexion and rather frail. Adams was abut twenty years of age, with a dark complexion, black hair, dark brown eyes, about five feet ten inches tall and weighted one hundred seventy-five pounds. They were both fine specimens of young manhood and of obvious good parentage. It was assumed they were using fictitious names.

They were not hardened criminals and they refused to take part in a jail break at the Malad prison. All of the prisoners were eventually caught. The court then looked at the two who had not attempted to escape with renewed interest.

The jail was damaged and the prisoners had to be moved from Malad to Boise to the Territorial Prison. On the way to Boise another attempt was made to escape. In the middle of the night, the marshal on guard was awakened from his dose by a sharp cough. He found one of the desperado's nearly upon him. Later he found that it was Adams who had sounded the alarm.

Wells-Fargo never let up in its pursuit of stage robbers and felt they were not being punished enough. They followed thieves relentlessly until they were locked up in a safe place.

Adams and King were given preferred status at the new prison. Wells-Fargo thought that Boise was not safe enough for them. Orders soon came to Boise to transfer Adams and King to the Detroit Penitentiary in Michigan. The prison warden at Boise tried to stall the move as he had become fond of the boys and because King was consumptive, bringing the fear of an early death in an Eastern prison. The order finally prevailed and the two were moved to Detroit.

In 1886, the Federal Marshal of Idaho was in Washington attending to some official business. During his stay he was entertained by General John Good, who was the solicitor under President Cleveland and had charge of pardons. During the course of the evening the marshal was asked to tell of some of the adventures that he had had in the wild country of Idaho. The marshal told the story of Adams and King.

At the conclusion of the story several expressed their sorrow for the two and asked if something could be done. It was explained that to be able to approach the President for a pardon the judge who sentenced the men, a majority of the jurors who convicted them and the U. S. Attorney, must approve the recommendation for a mitigation of sentence. The marshal, being aware of the work needed, had already amassed the needed papers. A Miss Johnson explained that she knew the President well and would approach him on the subject.

The next day President Cleveland called for General Good to come see him and present the case. After hearing the evidence, the sentence was commuted from life to a term of five years. The attitude of King and Adams had been so good that they had much time off for good behavior. It left something less than a year for them to serve.

Before that time was up King died from his illness. Adams returned to his home and parents where he lived a very useful

life. It was quite probable that his parents and boyhood friends never knew anything concerning this chapter of his life.

It Pays To Have A Friend On The Jury

Ben Anderson was a short, rotund man, about five feet six or seven and weighed around two hundred pounds. In the 1880's he was a constant figure to be seen loafing in Charlie Gramholn's saloon in Boise. This saloon was one of the highest priced and highest toned in Boise. Mr. Anderson did not drink or play cards and was quiet in his manner. Everyone was differential to him and seemed to have a great liking and respect for him. He was very attentive in conversation and a good listener. The following is the history of events leading up to his being so well liked.

Anderson was in Boise in its heyday. Thousands of people were there including some very rough types. Gold was being taken out by the panfull. Sometime in the early 1880's, Bill Wood was walking down the street in Idaho City, when he came up to Jim Burns, who was sitting on the sidewalk. He suddenly turned, whipped out his revolver, and shot Burns to death. A mob was quickly formed to hang Wood but the law and order element finally prevailed upon them to allow the law to take its course. Everyone was satisfied that Wood would be quietly convicted and hung.

Wood was immediately indicted for murder in the first degree and when the time for trial came it was difficult to secure a jury. Nearly everyone knew about the case or had some relations or connections with the deceased or the defendant. The jury panel was exhausted and another list was given to the sheriff. It too was soon gone through. Finally, when only two or three jurymen were still needed the sheriff was directed to select them so they could get on with the trial.

Ben Anderson had been hanging around within convenient distance and finally the sheriff summoned him. In his examination as to Ben's qualifications he asked the usual questions, "Do you know the Defendant?"

"Oh, yes, slightly," answered Ben.

"Are you related to him in any way?"

"No," came the answer.

"Have you ever had any business dealing with him?"

He answered, "No."

"Have you any conscientious scruples about hanging a man if he is found guilty of murder in the first degree?"

"None whatever," replied Ben.

Ben answered all questions in a satisfactory manner and was accepted as a juryman. The trial began. The evidence was clear and conclusive and when the jury had retired it was expected they would return a verdict of guilty in a very short time. Hours went by. The jury asked that certain portions of the evidence be sent to them. More hours went by and it was rumored that the jury was hung. They reported, after being out about two days, that they found it impossible to agree. The court

sent them back with instructions to bring in a verdict if it was at all possible. Rumors began to fly around that the jury stood eleven to one for conviction.

After about three days the jury reported that it was impossible to agree. There was no chance whatever. When the jury was discharged it was pretty well known that Ben Anderson had hung it.

An excited crowd rushed up to him and one of his friends said, "Ben, why did you hang that jury?"

"Well, it was just this way," said Ben, "I am Bill Woods' friend, and if there ever was a time or a place when Bill needed a friend it was right there in that jury box."

An Amusing Incident At The State Penitentiary

The incident occurred in January in the mid 1880's. The officers, who were not on duty at the prison, were sitting in the office visiting with each other when they were suddenly alarmed by the violent jangling of the alarm bell in the office. The guards had rigged up a communication between the prison and the office by means of running a wire between. If anything happened to the night guard he could pull a knob which connected the wire with the bell and thus arouse the other officers. The buildings were about twenty feet apart.

After the prisoners were locked up at night, the night guard would sit at this desk in the lower corridor. At stated intervals during the night, he would walk around the corridors to see that everything was well.

When this bell jangled so fiercely about ten or eleven o'clock that night, the officer all rushed to the armory for guns. Instructions were given that the four sides of the prison should be surrounded in a careful manner. One of the guards was to observe the roof of the prison and precautions were taken to capture those who were trying to escape.

There was a lot of apprehension. The guards proceeded cautiously but in a very short time one of them got under the window where the night guard usually sat. There was fear of a trap because of the lack of noise following the initial alert. He pulled himself up so that he could look in and there he observed the night guard sitting very complacently smoking his pipe and reading a book. No one could be observed in a threatening manner in the room.

The outside guard knocked on the door. The inside guard wanted to know what was wanted.

"Isn't there anything the matter with you?" asked the intruder.

"Nothing that I know of," said the night guard.

An investigation of the alarm system showed that it was caused by a 'chinook'. About seven o'clock that evening there had been about five or six inches of snow on the level and it was pretty cold. A chinook wind had suddenly arisen and melted this snow. As the roof over the wire connection of the alarm

was rather steep, the snow had precipitated in a mass on the wire and this caused the disturbance.

The chinook winds probably arise from the Japanese current in the Pacific Ocean. They temper the climate very much on the Pacific Coast until they are stopped by a high range of mountains like the Cascades, in Washington, the Bitteroot in northern Idaho, and the Sawtooth and other ranges in southern Idaho. There are no continuous ranges between the coast and inland Idaho to temper the wind. It is not unusual for one to retire at night with five or six inches of snow on the ground and in the morning awaken to find the snow all gone and pools of water around.

Sheriff Munns

One of the most prominent characters of the Snake River Valley was Henry Alvin Munns. Many of the residents of the Valley can still recall his tall, vivid figure as he walked the streets of Rexburg or rode across the country. His mustache seemed to make his appearance foreboding and threw fear into those who opposed him. This helped him to win many a disagreement.

Harry Munns was born on the 4th of March, 1872, in England. His family came to the United States the next year. They moved to Lehi, Utah, where he grew up. He spent time herding animals and working in the mines to gain experience which was to help him later on. Munns got married and began to have a family before he even was aware that there might be a possibility of coming to the eastern part of Idaho.

In 1910, the family moved to the Archer and Sunnydell area of the Snake River Valley. Here they set about the chores of making a living with their farm. When not farming, during the winter months, Munns worked at the sugar factory in Sugar City.

In 1914, Munns was appointed as a deputy sheriff by I. N. Corey, who was at that time the sheriff of Madison County. Later he was elected sheriff and served for sixteen years in that position. It was during this sixteen years that some of the most interesting stories concerning law enforcement in this part of Idaho came forth.

One incident involving Sheriff Munns began in Missoula, Montana. There a man wanted by the law, shot the official guarding him and jumped on a train headed for Idaho Falls. At Idaho Falls, the lawmen were waiting for the train in anticipation of to apprehending the outlaw. They searched the train upon its arrival and could not find him. There had been a train heading for Rexburg leaving the town at the same time as the one arriving from Montana. It was thought that perhaps the fugitive had jumped from one train to another.

A wire was sent to Rexburg and Munns met the train as it pulled in. He was dressed as a hobo. He checked the boxcars and found only one with a door open. He climbed in. Going

immediately to a dark corner he sat down to allow his eyes to become accustom to the dark.

After a few minutes a voice inquired of him as to where he was going and what was happening. The two men approached each other and then Munns arrested him. It was a great shock to the outlaw.

On another occasion Munns, working alone, was able to rescue a kidnap victim from the hills east of Blackfoot. A whole posse of lawmen from the valley had been turned back by the outlaws but through a careful deception, Munns was able to gain their acceptance, free their victim, and get them apprehended.

During his time as sheriff, the United States was passing through a period of tribulation known as Prohibition. There are many stories of organized crime and trouble but most of it was centered in the populated areas back east.

In Madison, Jefferson, and Fremont Counties there were many men who enhanced their fortunes by bootlegging and working of stills. As these activities were against the law this gave rise to much work for the lawmen of these counties. There is not space to tell of the many stills which were broken up or of the many who were arrested. It kept the officers on their toes most of the time.

Sheriff Munns was very involved in these activities. There are more entries for breaking up stills and the arrests of bootleggers than any other crime during this time period in Madison County..

EASTERN IDAHO - PART 1

First settlers

There were many people who came into the Upper Snake River Valley prior to the Mormon settlement. For example, when Fort Hall was abandoned because of the settling of the boundary between the United States and Canada, many of the Hudson Bay trappers elected to settle on the choice land of the Valley instead of moving north with the rest of the company. Several of these men started the first farms in the Moody area where they raised cattle. Beaver Dick, by this time, had moved to his home on the Teton River near Newdale. The Barrys and Mulkays were on Moody Creek, and the Yeagers and Wolfs were near-by.

The first members of the Mormon Church came this way in about 1855 for the purpose of establishing a mission. They just came by and ended up in the Salmon Country. The Mormons really became interested in the Valley when they helped to build the Utah Northern Railroad. It came to Eagle Rock (Idaho Falls), then continued north through Market Lake and went on up to Butte, Montana. Some of the men working for the railroad wondered about the land on the east side of the Snake River. They went over there to hunt and explore. Some of them were Mormons. When they explored the area they found a beautiful network of streams running through the valley. For people who had lived in Utah, water was an important item. When they talked of these streams others were impressed. As the word spread the pioneers of Utah came north to settle in the valley in large numbers.

One of the most awesome experiences that happened in the Snake River Valley occurred in 1879. A prairie fire started someplace in the southern part of the valley and moved north and east. It began on a late summer day when the grass was dry and a strong wind was blowing. This prairie fire swept completely through the valley and up into Island Park. As you travel today up the old road into Island Park through Warm River and look out to the West you can see an amazing even growth of pine trees that resulted from this fire.

In 1879 two families came up from Utah and settled on Poole's Island. This same summer a group of settlers came up from Utah and settled at Egin northwest of Rexburg. Because of the scattered groups of Mormons who were beginning to settle around the area there was some concern in Salt Lake City

regarding the welfare of the Saints. In 1882, President William Preston, of the Cache Valley Stake, chose Thomas E. Ricks to form a ward in the northern Snake River Valley and to preside over the area. They laid out one of the biggest wards that ever existed in the Church. It went from the mouth of the Portneuf Canyon to include all of the Saints north and east of that point. Preston and Ricks came north and visited the various members already located in the valley and encouraged them with news that a settlement would soon be established. They found an abundance of game and took some deer meat back to Logan with them.

Thomas E. Ricks chose Henry Flamm and Francis C. Gunnell as his counselors. The pioneers made their way to the Archer area by sled. They built shelter as soon as possible. They then spent the rest of the winter cutting logs in preparation to building the settlement in the spring.

In March of 1883, the present site of Rexburg was surveyed and laid out in ten acre lots. The first log cabin was completed on March 25th on the lot where the Madison County courthouse now stands. Later in the year a lumberhouse was built on the same site.

The route which became the established trail for emigration to the area was to take the train to Market Lake,cross the desert to the river, cross the Snake River and go on to Rexburg. By April 30, 1883, there were three hundred sixty-nine members of the Church in the Bannack Ward; by July 31, six hundred seventeen, and by October, seven hundred sixty-four. The settlement of Rexburg and the surrounding area had begun.

Theodore Roosevelt Hunts in Idaho

Theodore Roosevelt came to Idaho in 1889. The following article was taken from the book Hunting Grizzly which was one of Roosevelt's autobiographies. The event took place in Island Park to the west of Yellowstone Park.

"In the fall of 1889 I heard that a very few bison were still left around the head of the Wisdom River (Snake). It was as nearly as we could tell, in Idaho, just south of the Montana boundary line, and some twenty-five miles west of the line of Wyoming. We were camped high among the mountains, with a small pack-train.

"On the day in question we had gone out to find moose, but had seen no sign of them, and had then begun to climb over the higher peaks with an idea of getting sheep. About the middle of the afternoon we crossed a low, rocky ridge, above timber line, and saw at our feet a basin or round valley of singular beauty. Its walls were formed by steep mountains. At its upper end lay a small lake, bordered on one side by a meadow of emerald green. The lake's other side marked the edge of the frowning pine forest which filled the rest of the valley, and hung high on the sides of the gorge which formed its outlet. Beyond the lake the ground rose in a pass evidently much frequented by game in bygone days, their trails lying along it in thick zigzags, each

gradually fading out after a few hundred yards, and then starting again in a little different place, as game trails so often do.

"We bent our steps towards these trails, and no sooner had we reached the first than the old hunter with me bent over it with a sharp exclamation of wonder. There in the dust were the unmistakable hoof-marks of a small band of bison, apparently but a few hours old. They were headed for the lake. There had been a half a dozen animals in the party; one a big bull and two calves.

"We immediately turned and followed the trail. It led down to the little lake, where they had drunk their fill, and then walked off into the forest. It was a very still day, and there were nearly three hours of daylight left.

"The old hunter was thoroughly roused, and he showed himself a very skillful tracker. We were much favored by the character of the forest, which was rather open, and in most places free from undergrowth and down timber. The ground was covered with pine needles and soft moss, so that it was not difficult to walk noiselessly. Once or twice when I trod on a small dry twig, or let the nails in my shoes clink slightly against a stone, the hunter turned to me with a frown of angry impatience. I did not look at the trail at all, but kept watching ahead, hoping at any moment to see the game.

"It was not very long before we struck their day beds, which were made on a knoll, where the forest was open and where there was much down timber. After leaving the day beds the animals had at first fed separately around the grassy base and sides of the knoll, and had then made off in their usual single file, going straight to a small pool in the forest. After drinking they had travelled down towards the gorge at the mouth of the basin. Here we moved with redoubled caution, for the sign had grown very fresh.

"At last, on nearing the edge of a glade we saw a movement among the young trees on the other side, not fifty yards away. Peering through the safe shelter shielded by some thick evergreen bushes, we speedily made out three bison, a cow, a calf, and a yearling. Mixed with the eager excitement of the hunter was a certain half melancholy feeling as I gazed on these bison, themselves part of the last remnant of a doomed and nearly vanished race. At last the bull appeared at the edge of the glade. I aimed low, behind his shoulder, and pulled trigger. At the crack of the rifle all the bison, turned and raced at headlong speed. Fifty yards beyond the border of the forest we found the stark black body stretched motionless. He was a splendid old bull, still in his full vigor, with large, sharp horns, and heavy mane. I felt I had procured a trophy."

Development of Counties

In some areas of the Upper Snake River Valley the settlers have lived in four different counties without moving their place of residence. The county reorganizations were so fast that some

were heard to say, "One may go to bed in one county and wake up in another."

When the area was first settled in large numbers it was part of Onieda County. All county business was conducted in Malad until Bingham County was created in 1885. Blackfoot was the county seat of the new division.

Fremont County was the next created out of Bingham County. Governor William J. Connell designated St. Anthony as a temporary county seat, although there were only a few cabins there at the time. The permanent location was to be decided in an election in the fall of 1894. A bitter fight developed between St. Anthony, Rexburg, and Market Lake, as each of these towns wanted to become the new county seat. The important issue was decided in favor of St. Anthony, causing much concern at Rexburg as there were twice as many people living in Rexburg at this time as in St. Anthony. These two towns continued to compete for political leadership until Madison County was created in 1913 with Rexburg as the county seat.

Madison was the thirty-third county to be organized in Idaho. At the time of its organization Madison County included all of Teton Valley within its boundaries. When the bill was under consideration the leading legislators agreed that Teton County would be created two years later. For those two years Madison County reached clear to the state line.

The State Legislature in 1913 created Jefferson County from the large agricultural area in the southwestern corner of Fremont County and designated Rigby, as the county seat.

In 1934 Madison County, out of forty-four counties, was forty-first in area, twenty-seventh in wealth, and nineteenth in population. Jefferson County ranked twenty-ninth in area, twenty-third in wealth, and sixteenth in population.

The first corps of Madison County officials was elected in the fall of 1914. They were:

State Senator: Nathan Ricks
State Representative: W. W. Taylor
Commissioners: Nahum Curtis, John K. Orme, John Taylor
Clerk: John Hegsted
Sheriff: I. N. Corey
Treasurer: Harry Randall
Probate Judge: James A. Berry
County Attorney: T. W. Smith
Superintendent of Schools: A. F. Rasmussen
Assessor: Conrad Walz
Coroner: James R. Young
Surveyor: N. A. Anderson

Hot Springs

There are two major hot springs in the Upper Snake River Valley. One is located on Canyon Creek, a tributary of the Teton River, and the other is located on the South Fork of the Snake River. These two springs are only some twelve miles apart

as the crow flies but there is no apparent connection in their water flow.

The springs on Canyon Creek were first visited by white men in the year of 1811. Wilson Price Hunt visited the springs while he spent some time at Fort Henry. The rest of his group were building canoes for their ill-fated trip down the Snake River. The next visitors came the following year with the arrival of Robert Stuart and his six men. They camped near the springs. In his journal, Mr. Stuart stated, "A little to one side of our camp, one of the Canadians (in search of good water) discovered several very astonishing springs of various qualities and temperatures, some of them are cold, others hot; one of the cold we found to be acidified and impregnated in a small degree with iron; but the principal one in the group is very hot & sulfuric, the water is oily to the touch and foams like soap suds, its margin is covered with a yellow effervescence of sulphur, which affects the sense of smelling at some distance, and the volume of smoke that issues immediately from the spring may be distinguished at least two miles off."

The present Green Canyon Resort was opened in 1952 under the management of Merritt Niebaur. The old swimming pool up on the side of the canyon was in use shortly after World War I until 1952.

At present the springs are covered with a concrete protection. The water issues forth at a temperature of one hundred fifteen degrees and at a volume of one hundred thirty gallons per minute. It contains some magnesium and lime (calcium) with a trace of iron. There is no sulphur or smell at the spring site. When the earthquake came near Yellowstone Park the springs became a little milky and increased in volume. Since then the water cleared and returned to its normal flow.

The springs have a type of water that is found in Lava Hot Springs and Indian Hot Springs to the south, but there has not been any connection made to the Yellowstone Park waters or to Heise Hot Springs which is located just over the mountains to the south.

The springs on the South Fork of the Snake River were named after Richard C. Heise, who in 1894 homesteaded the area. He had rheumatism and the waters cured him. He developed the springs into a resort which was taken over by Robert Quinn in 1942. Mr. Quinn's widow was the manager in the late 1960's.

The Heise springs have a sulphur smell similar to the Yellowstone geysers. The springs are about one hundred fourteen degrees and the pool is cooled for swimming. Added to the lure of the Heise area is the hidden treasure in Kelley Canyon. Just over a century ago, stage robbers buried about fifty thousand dollars in gold somewhere in the canyon and it has not been found yet.

A Lime Kiln In Kelly Canyon

Southeastern Idaho has mineral assets in some abundance which are not found in any other part of the state. One of

these minerals is limestone. Limestone is industrially profitable in Bannock, Butte, Blaine, and Bear Lake counties. This mineral is used in making cement, refining sugar, making plaster, and also for agricultural and poultry purposes.

The following information on Kelly Canyon has come from the correspondence between Waldo Morris and DeWayne Wilding. Mr. Morris was one of the men who ran the lime kiln in Kelly Canyon. Mr. Wilding was a member of the Board of Directors of the historical society and was working with the forest service to make a monument out of the kiln site in Kelly Canyon.

Mr. Morris stated, "In very early spring of 1939, Dad was talking to Dick and me. He remarked that in the 1890's he had helped his father operate a lime kiln in Kelly Canyon. We all got to wondering if a similar operation could be successful.

"We took 'samples' at a number of places in Kelly Canyon and Lime Kiln Canyon, numbering them as to location. These we had assayed in Salt Lake City. The best report was the one in Lime Kiln Canyon. We staked out a mining claim with the discovery point located at the kiln site.

"We built the kiln ourselves. We bought firebrick from the demolished sugar factory at Rigby to line the inside of the kiln. We used rock from the canyon area for the outside.

"We mined the mountain face back and above the kiln, using star-drills and a double-jack. It was slow work but good exercise.

"We learned to use dynamite and black powder by trial and error. Fortunately the error part never left anyone dangling from a pine tree across the canyon. We bought the dynamite and black powder from Bill Holley at the C. W. & M.

"We had coke trucked in to burn the rock. We mixed the coke and rock as the kiln was filled. When the rock burned out we filled fifty pound five-ply paper bags and trucked it out.

"There was very little demand for lump lime, so the next problem was to get it powdered. We hired a man with a hammer-mill to powder one truck load. It dang near wrecked his machine, so we stopped operation in the late summer of 1940. We sold lime to dealers and building contractors, but with our limited capital it just didn't work out."

The historical society, working with the U.S. Forest Service, were going to preserve this site by fencing and putting a marker and information at the kiln.

Clementsville

The material for this article was contributed by Silas Clements and Henry Nelson, both of whom grew up in the Clementsville area.

The site of Clementsville was some four miles east of Canyon Creek, along the south side of the present State Highway 33, within Teton County. In the 1960's it was on the A. E. Bott ranch complex. This once thriving community was the half-way stopping place for people traveling in the Teton Valley.

Eugene Prentice Clements was the man for whom Clementsville was named. He was born in St. Anthony (now Minneapolis), Minnesota, in 1855. His wife, Bertha Nichol, moved with him in 1882 to Logan, Deseret Territory, Utah.

By late fall of 1884, the family moved to Rexburg. In Rexburg the family became involved in a running a blacksmith shop. The Clements family eventually settled on a ranch in Hibbard in 1892.

In May, 1908, the family moved into a raw dry farm area east of Canyon Creek. It was soon called Clementsville. Soon the Westover brothers, Joe Nelson, the Humphrey's, and George Ard moved into the area with their families. In a few weeks, some fifteen to twenty of the original homesteads had been laid out, each being one hundred sixty acres.

The essential improvements for homesteading included a log house, water cistern, barns and corral, and the removal of the sage brush in part off the production of dry-farm wheat.

The Clementsville store and post office became the site of the Bott airplane hanger on the south side of the highway. The chapel for the Canyon Creek church was built about three-fourths of a mile east of the store.

With the rapid settlement of this dry farming community, and the consequent increase of families, a school was needed. It was constructed on a site one mile south of the Clementsville store. Sometimes there were as high as thirty-five students in attendance for the academic studies. There were only a few months of school in bad winters because of the tremendous cold and volume of snow. Over the years many fine teachers came and gave of their service. Lorena Ellsworth was a stand out in the minds of many of the students.

During the early portion of the homestead period, a sawmill was established about three miles south of the store. Logs were brought from the nearby forests and cut into building materials.

To the east of this were the shearing corrals. Hugh herds of sheep were brought to be shorn of their wool. Then they were taken into the southern mountains for summer grazing. It was quite an attraction for the area population to witness the shearing.

The land was brought under cultivation through the use of a two-bottom plow drawn by six horses. The gas engine Hold tractor, which the Clements boys purchased in 1912, made a marked contribution to reducing the land for cultivation. It replaced the twenty-seven horses which were needed to pull a harvester. These twenty-seven horses were lined up six wide and four deep with three out front as leads.

Changes soon came into the community. New processes of farming and improved transportation allowed the dry farmer to live in the larger towns during the winter months. By 1935, the store and post officer were gone. The large one-room school ceased its functioning in 1953. The dry farms, once a typical one hundred sixty acre parcel, were now farmed in one thousand acre units.

Advanced procedures of farming suggested the land be planted in fall grain every other year. The building of Highway

33 brought the advantages of living in a larger town with better facilities for schooling and living.

One by one the original homesteaders sold out and the large acreage farmers absorbed Clementsville.

Historical Sites in Eastern Idaho

Eastern Idaho has many historical sites which have been recognized with monuments and a vast amount of sites which are only identified by the knowledge of the events that transpired there. Almost every spot in the area has significance to someone who can remember the Indians, early settlement, or other historical data.

The most prominent spot to the early settlement and in the early fur trade era would have to be Fort Hall. This fort became a way station for travelers on the Oregon Trail and later for travelers on their way to the rich mines in the Montana country.

North and east of Fort Hall was Eagle Rock (Idaho Falls). This was the early headquarters for the railroad as it made its way north into Montana. Idaho Falls today is a center for the Atomic Energy Commission which has had tremendous significance in the development of the Valley.

North of Idaho Falls is the site of Market Lake (Roberts). Here the trappers spent time recovering from battles and the weariness of the long beaver hunts. The abundance of game made the spot ideal for a resting place.

East of Roberts was Poole's Island (Menan). This was the site of the first Mormon settlement in the Upper Snake River Valley and helped to create interest among other pioneers in coming to the valley. North of Menan are the buttes which served as landmarks for early travelers. These buttes also were used by rustlers and others of disreputable behavior.

Just north and east of the buttes are two historical markers. Beaver Dick (Richard Leigh) has been honored by the placing of a historical marker in a roadside park which bears his name. Beaver Dick represents a transitional period of history in Idaho, the last of the trappers and the first of the settlers of the country. On the highway near the bridge there is a marker commemorating the old ferry that was used to transport settlers across the Snake River to enable them to move to their homes in Rexburg and the surrounding areas.

Continuing up the river a few miles will bring you to the site of Fort Henry, near St. Anthony. This was the first American fur post west of the continental divide. It has brought some fame and distinction to the area because of this fact. There has been a marker place near the site of the fort and the actual location is several hundred yards to the east of the marker.

To the north near Kilgore is the site of the Indian battles between the United States Army and Chief Joseph's Nez Perce Indians. There have been a lot of artifacts found at this battle site to supplement the stories which have been told about

it. All markers have been removed. If you wish to go to this site find more information.

On the far eastern edge of Eastern Idaho is Pierre's Hole (Teton Valley). Here was fought the second largest battle with Indians of the fur trade era. It was also the site of the most heralded rendezvous of the trappers. There is a historical monument near the highway between Driggs and Victor to mark the site of the rendezvous. The site of the battle has never been proven but was near Victor.

On the western rim of the Teton Valley under the shadow of the Big Hole Mountains is the abandon town of Sam, Idaho. There was a coal mine in the area and the support crew established a small community which included a post office. It was prominent enough for writers of history to use it as a landmark.

This is just a small list of some of the historical sites in Eastern Idaho. Many of these have been detailed in other stories in this publication.

A President Visits The Upper Snake River

Only one man has been venturesome enough to have set foot in Jackson Hole while holding the office of President of the United States. The date of this event was August, 1883, and the man was Chester A. Arthur. It is easy to see that the United States was not as involved in foreign affairs then as it is at the present. Back then the Chief of the nation was able to take a month off from his duties to explore the wild West. Jackson Hole was at this time relatively wild and the home of a few hardy men.

No doubt there was quite a stir in the capital of the country when the news was released that the President was going West for a visit. This was only eight years after the Sioux Wars with Sitting Bull and only six years since Chief Joseph had led the Nez Perce through Yellowstone Park. The Park was on Arthur's itinerary.

The official trip began on August 7, 1883, at the Wyoming Territory reservation for the Shoshone and Arapahoe Indians. It is thought that Sacajawea was still alive and present at the reservation at this time. Chief Washakie and his warriors led the President's entourage into the fort with much hullabaloo.

President Arthur was to live in a small white tent for nearly a month and was to make it his summer White House. The trip would be three hundred and fifty miles long to terminate at the railroad in Mammoth, Montana.

Try to picture the number and types of personnel who would have had to accompany the President on such a trip. For protection, Lieutenant General Phillip H. Sheridan with an entire troop of the famed Indian fighters of the 5th Cavalry, would accompany the party. There was a one hundred fifty mule pack train loaded with supplies for the group. Three hundred packers, cooks, and camp workers were needed. Then there were large numbers of hunters, guides, and of course, some members of the press. Due to the lack of communication with the outside,

news of what was going on was quite scarce and limited to short messages telling that all was well.

The trip was made using the facilities of nineteen camps which had been surveyed the year before and which were set up ahead of the party's arrival. On their eleventh camp they were just east of Jackson Lake. By the 14th camp they had arrived at Old Faithful. They made their way back to Yellowstone Lake and then moved northward. By September 1, 1883, they had reached Mammoth.

The lack of news reports had created rumors in the East that had grown to surprising heights. No details were let out and a rumor circulated that an attempt had been made to kidnap the President in Yellowstone Park. Since the only news reports were of the character of the trip there were no real facts printed as to what happened. Compare this to the coverage a president gets now.

Most of the information known about this trip was gleaned from those who accompanied the President. This information has been gathered into a book entitled, The Jackson's Hole Story, by Josephine Fabian.

EASTERN IDAHO PART II

Rock Structures

There are a lot of buildings constructed of stone throughout the Valley. Where did the rock come from? How was it prepared for use? Were there special instruments used in the construction of a rock house or a rock school?

Silas Clements helped in the construction of several of the buildings in Madison County as well as rock work on the culverts on the Cave Falls road and in Yellowstone Park. The following question was asked of Mr. Clements, "If I were to give you a contract to build a rock structure, how would you go about it?" The rest of this article is his answer.

First a builder needs to find rock suitable for his structure. For buildings in Rexburg and surrounding areas, a lot of rock was taken from quarries at Sunnydell, in Archer, from just east of Walker Siding, on the Rexburg Bench, and from a site just south of the Sugar City Cemetery. Many of the buildings of Menan, Annis, and Rigby were built using rock from the buttes. These buildings are characterized by the darker color present in the rock.

After finding the rock, a method of blasting was used to break it into pieces for use on a building. Holes were bored into the rock, black powder was poured into the hole, a fuse was readied and capped, the hole was plugged, and the fuse was lit. With care in setting a blast, whole sections of rock could be broken into the right sized pieces. When the rocks did not come out the required size, gads (chisel-wedges) were pounded into the rocks to split them to a usable size. A tooth chisel was used on the sides of the rocks to shape them.

The chisels were made by heating the metal until the color came out just right. Then they were pounded into the shape needed. The chisels were flat and about an inch and a quarter in width. They were run in stone to shape the teeth.

In the earlier days a horse and wagon were used to transport the rock to the job site. The rock which forms the foundation of part of the Madison Junior High School (1988) was laid level because of a transit brought in by the WPA. Prior to the use of this transit the rock was kept level by using a level and a two-by-four board.

The mortar used to lay the rock was mixed to a thick consistency which allowed the builder to throw it with some

accuracy exactly where he wanted it. A round instrument was drawn through the mortar to give a line. This line was sometimes painted black giving it an artistic result.

Repairing the rock on these buildings draws a crowd of curious onlookers. It is still an art and not an everyday occurrence.

The Menan Buttes

One of the most prominent of geographical features in the Upper Snake River Valley is the Menan Butte. It is an enjoyable experience to climb this hill of lava and to view the valley from the top.

There are two approaches that are used by most to climb the butte. The southern approach is located between the two buttes and is the most popular trail. The ascent is rather sharp and it takes from fifteen to thirty minutes to climb the southern face. Once the top is achieved a tremendous panorama of scenery opens up to view.

To the east can be seen the three major rivers windin down to become one. The South Fork of the Snake emerges from the Snake River Range of mountains and moves almost directly towards the buttes. The Teton River,s decent can be traced as it winds out of the Teton Valley. Further northward the Henry's Fork can be seen following the Valley's gentle slope.

Quite vividly can be seen the variety of the watershed of the Valley. The rich farmlands of the east and north show a farming system till they reach the Snake River. The land to the west of the river is stark, sagebrush desert.

Far on the eastern horizon are the Snake River Range of mountains. A little to the north are the Big Hole Mountains. Behind them can be seen the Teton Range. Moving your gaze further north brings the boundary of Yellowstone Park into view. The Henry's Lake Mountains are easily seen. If your gaze continues in a counter-clockwise direction the Centennial Mountains will be the next ones seen. These mountains separate Idaho and Montana. In front of these mountains are the Junipers and the sand dunes. Further to the west are the Bitterroot, the Salmon, and the Sawtooth Mountains with the Beaverhead, the Lemhi, and the Lost River Ranges standing out. Then on further to the south rise the buttes of the Arco desert.

The lava of the Menan Buttes differs from the lava of the desert which surrounds it. High upon the buttes can be found rocks that are similar to the gravel which can be found in any of the stream beds of the valley. Upon inquiring into their appearance on top of the butte, I was informed by a geologist that the Snake River used to flow between the buttes. The buttes themselves are only some ten thousand years old while the lava around is much older. When the buttes rose up they were cooled by the water of the river and much of the stream bed is in evidence. The old stream bed can still be seen to the west of the buttes.

The Menan Buttes were used by many of the early travelers of the Snake River Valley. There are Indian writing on the rocks near the eastern edge of the little butte. Indians used to camp there in the winter time. It was used as a sign post by many of the trappers of the valley as it was one of the first things of prominence that could be seen upon entering the valley from the north.

The early settlers used the buttes to find where the ferry was located which enabled them to cross the river. It is known that the buttes were used extensively as a way station for the rustlers of cattle from Montana and Idaho.

On the southern face of the larger butte is a large natural opening which has been called "Rustlers Corral." It is said that there is a treasure buried in that corral. By running two lines from four high points around the corral a cross is formed. The story suggests that digging in the dirt under the cross will reveal the treasure.

Brush Fire

One of the most feared events in all the West was the occurrence of a brush fire. The Snake River Valley was one of the most susceptible areas for large brush fires. With the prevailing winds we have and the shape of the valley there was a natural danger. We know that the Indians set fires at times to cover their tracks and in the fall the danger of large brush fires was strong. Perhaps the largest brush fire in the valley is recorded as occurring in the fall of 1879. It started somewhere in the southern part of the state and burned all the way up into Island Park.

It was an unwritten law in cow country that whenever the smoke of a prairie fire was sighted, every man who saw it would drop whatever he was doing to go and help. It was not long after the sighting of smoke that there was quite a crowd gathered to fight the advancing fire.

Barrels were filled with water and placed in large wagons to take to the fire. A large pile of gunnysacks were put in the wagon also along with a large soaking tub. A pile of shovels were laid into the wagon along side the tub. These were the necessary materials to fight the fires effectively. Everyone then set off for the front of the fire. The wagon went off across the country right along with those who were riding horses. There were men far enough out in front to guide the wagon in the best path.

The first evidence to any in the fire party of the closeness of the fire what when they could smell the smoke. There was also a distinctive odor if the fire had damaged any livestock. Before long the sun would have become obscured by the smoke giving the illusion of it being an overcast day. As the sight of the front of the moving blaze approached there would be a noticeable flurry of activity of the wildlife of the prairie. Birds of all sorts would be seen flying away from the

blaze. Rabbits and prairie dogs could be seen running by or taking refuge in their holes.

Upon arriving at the front of the fire, the first noticeable thing would be the trouble the ash caused for breathing. Handkerchiefs were dipped in the tub and placed across the face. One man or a boy would be in charge of dipping sacks in the water and handing them out. The others would take the sacks to beat them on the fire. One bucket of water was kept full for the men to drink from while their fire fighting apparatus was being soaked. Some of the sacks were discarded when they were too burned to be useful.

There were some standard procedures which were followed by those who were experienced fighters to help other keep safe. Horses were not to be tied down. Someone was to hold them. If you were encircled by the fire you were to fire your gun and call for help. You were to always be aware of your sides and what was happening there. Too many watched only the fire and did get themselves into trouble. Watching the fire advance on the sides could help one to avoid getting in bad trouble. You were always to stay out of coulees. They were too susceptible to burning quickly.

The procedure for getting one out of a fire trap was known by all. The green hide of a beef was fastened with rope in such a way as to be able to be drawn between two horses. A horse would jump the fire and then the hide would be drawn down the fire line. The dragging hide would put out the fire and free the men.

It was hard work fighting a brush fire and one never knew when a sudden burst of wind would send the fire out of control once more. There is still a grave danger in the fall of the year of a brush fire when things are so dry. Most dry farms have a rule of no fires in the fall to help combat the danger of one getting away.

Eagle Rock

The city of Eagle Rock (Idaho Falls) sets on the crossroads of several Idaho highways. It is also the third largest city in Idaho and is the hub of the Upper Snake River Valley. On August 26, 1891, the name of the city was changed from Eagle Rock to Idaho Falls. This name change was accomplished through the Bingham County Commissioners issuing a call for a special election. The people of Eagle Rock then voted to change the name.

The city was begun in the 1860's as a result of the gold mines which had been discovered in Idaho and Montana. Prior to this date, there has been only one specific reference to the area by former travelers. In the Wilson Price Hunt exploration trip down the Snake River in 1811, a couple of boats were overturned in the cataracts of the falls. No one was killed but a large amount of their supplies were lost. No doubt, after this, the trappers and Indians visited the area but nothing was written about it.

The great amount of freight traveling north from Salt Lake City to the mines in Montana caused the building of a ferry at Eagle Rock. Harry Rickets built the ferry in 1864. Then, in 1865, a bridge was built across the river by J. M. Matt Tayler. This bridge was located about halfway between the present concrete bridge and the steel railroad span. A toll of two dollars and fifty cents was charged for each wagon crossing the bridge. The area was then known as Taylor's Bridge.

A change in that name was wanted. The presence of an eagle nesting on a large rock in the middle of the river near the bridge brought the idea for the new name. The eagle used this rock to rear its young and soon the people began to refer to the area as Eagle Rock.

As a major junction and crossing place, the town soon grew to considerable size. A two story frame building was erected and housed a small grocery store, the post office, and a bank. Near the bridge appeared three cabins. One was used as a store, another as an eating house and the third a livery stable. Soon to follow were a saloon, a meat market, a bookstore, a bakery, a drug store, a notion store, and another grocery store. In 1882 the Zions Cooperative Mercantile Institution was built making the skyline of the town rise with its large rock structure. A spacious room over the store was used for a dance hall and later as a furniture room.

The town was really given a semblance of organization with the beginning of the First Women's Christian Temperance Union in 1884. They had a large muslin sign over their headquarters and one night, for a prank, the sign was removed and redraped over a nearby saloon.

A real boon to the town was the railroad using the area for a maintenance and shop repair station. This brought a lot more people into the valley. It brought a little labor trouble but the economic growth was well worth the trouble that came. By 1882 the town boasted six hundred seventy residents. Mrs. Rebecca Mitchel, a Baptist Church missionary, established a school and had forty pupils her first year.

From this modest beginning the city has risen to rival the towns of the state and to lead in many aspects. The population in 1960 was thirty-three thousand, one hundred sixty-one.

Early Community Life

The early history of the Snake River Valley is closely tied to the large immigration of Mormons into Eastern Idaho and to the type of community life they set up. Here is a description of this life by a non-member of the Mormon Church who lived among the residents of the Valley during the 1890's.

The Mormon community life was and is unique. There is nothing comparable to it, excepting in Germany and some of the smaller European countries. Even there it was not nearly so complete in its details. When the Mormons colonize a new country, they first set aside a site for a village, always making the streets very wide and lining them with trees.

Usually the first building erected was a large meeting house, the acoustics of which were invariably good. This meeting house was used not only for their services of a religious nature, but for all public gatherings. The Mormons, who were cultivating the ranches within a radius of several miles, lived in the village.

All the social activities, which were many and varied, were supervised and regulated, more or less, by the church authorities. They also constantly kept in touch with every member of the organization in every affair appertaining to their daily life. There were relief societies and prayer meetings during the week and church services, morning and evening, on Sundays. They always had a good choir and excellent music was rendered. Every Friday night there was a dance for the young people, which was attended very largely by the older folks. This dance was opened with prayer by the Bishop or the leading member of the Church in the community.

The church meetings on Sunday were and are very largely attended. There is no religious organization, the members of which so universally attend church, as the Mormons. In their church meetings any member, from the small boys up, is liable to be called upon to speak. In consequence, nearly every Mormon is a ready and fluent speaker, and nearly everyone is fully informed as to the doctrines of the organization.

In these early days missionaries were sent all over Europe and in fact all over the world. It was said that these missionaries travelled without purse or script. A young man would be called upon by the Bishop to go on a mission. He would immediately leave, without question, any business that he was engaged upon and start out for Hawaii, England, Germany, or any other designated place. They had many missions throughout the United States, especially in the South and East. There is scarcely a state in the Union which does not have a number of Mormons.

The community life could well be copied by those who do not belong to the organization. Through it, the officials of the Mormon Church keep in close contact with the members in everything which goes to make up their daily life, and in consequence they keep a control, which is almost complete, socially, politically, and religiously, over them.

Gypsy Fight At Eagle Rock

There were a lot of old campgrounds scattered along the various trails of the Old West the same as there are today. One of the most popular was just upstream from the old wooden bridge across the Snake River at Eagle Rocks (Idaho Falls.) It was located on the west side of the river and was a welcome sight for any who had recently crossed the lava and desert and wanted a place to rest.

During the latter 1890's and early 1900's there were a lot of small tribes of gypsies roaming the West, trading horses, mending pots, and telling fortunes. At their night camp they

would start to play the fiddle and then they would dance. A small crowd of onlookers was always present when the group stayed in camp near to a village or town.

Suddenly, this night, the music stopped. Two young men were still dancing but as they circled each other a knife appeared in each of their hands. This dance was not for fun any longer. One of the youths was stripped to the waist and his body glistened in the light of the campfire. The other wore a dark silk shirt, with billowing sleeves tight at the wrists.

As the two dodged and shifted a new rhythm was developed and the crowd of onlookers seemed to be an integral part of the weird dance. Someone threw some dry sagebrush on the fire and it blazed like a torch giving an eerie light to the scene. The gypsy band watched in silence with even children and dogs giving all of their attention to the events.

A sudden lightning thrust by the dark clothed man and the other fell to the ground. Then came a guttural order of authority from a wagon tongue, and the fight was over. Two sobbing women picked the downed man up and laid him gently on a blanket. Other women tended the wounded winner who was bleeding profusely.

A guard was posted to watch for anyone who might have sent for the sheriff to investigate. The law would have been in trouble had they come over the bridge that night but they didn't.

The gypsy trouble had been over a woman and had been solved in gypsy style among themselves. By the next day the incident was forgotten and the band had moved on.

An old gypsy once said, "It was his people who built the pyramids. They were slaves then and when they got through with those pyramids, they were just all tuckered out. They decided then and there to quit being slaves and to never work anymore. Their chief told them to spread out, and travel over the world and enjoy themselves. They did and they have been happy and free ever since."

Pooles' Island

Each year the historical society honors one of the prominent historical families of the Snake River Valley. The format of these meetings is to present the family history and then to open the meeting to any who would like to tell of interesting events which they can remember of the area or the family being featured. This produces some of the most fascinating parts of the family history in its early years. The following is a summary of what was presented at the honoring of the John Rawlston Poole family.

John Rawlston Poole was born in Indiana in 1829 but moved to Utah in 1850 having been converted to the Mormon Church. As polygamy was then being practiced it was not long before he acquired a sizable family. One of the present family members remembered when John had two potential wives in his home while he was trying to make up his mind which to marry. They were

entertained at a dinner and then as they were helping to clean up the table, John decided that he would go over to visit the Bishop to get help in making up his mind which of the two girls to marry. When he came back he solved the problem by marrying both.

Mr. Poole became interested in the Menan area as a result of his working on the railroad from Idaho Falls north to Montana. He wintered his stock near Roberts on the banks of the Snake River. He spent some time hunting in the Menan area and soon decided to move his family and others into the area. Before long there was a thriving Mormon community in the Menan area.

The 1880's saw Mr. Poole bringing a wheat harvester into the area where he became very popular as it was the only one available to those needing its services. Irrigation projects and the building of canals became an important part of their lives.

Once when John was working on a canal in Labelle, he told one of his sons to ride his horse to their home, wrap a chain around his neck, and to bring it back. Soon his son arrived after traveling the seven to eight miles with a chain around his own neck instead of the horses.

A constant problem in the spring and summer months was the ever present large and numerous mosquitos. It was said that one could swing a pint cup into the air and catch a quart of the pesky insects. For sport some would mount horses to ride through the pastures with a cup in each hand and fill them with mosquitoes. Washing clothes was done in the early morning hours before they became active. Smudge pots helped some but not enough. Some families took to moving to the southeast near Willow Creek until the mosquito season was over.

Mr. Poole died in 1894. His funeral procession was one of the noted events of the area. After having services in a grove of trees on the family farm, the procession walked all the way to the cemetery at the little butte. Some of the family members can still remember how it looked to see all those people strung out for miles following the wagon upon which the body of Mr. Poole rested.

Market Lake

As with most areas of Idaho, the early beginnings in Market Lake can be traced to a member of the fur trapping profession. Osborne Russell passed through this area and is the first to mention its unique properties. He was in an area where there seemed to be an abundance of buffalo, deer, and antelope making it a pleasurable place to stop and stock up on provisions. Many other trappers as well as the early missionaries mention this area and soon it came to be known as Market Lake to all of the Northwest.

Lt. John Mullen came through while under orders from the Washington Territorial governor to find a suitable railroad route from the army camp in the Bitterroot River Valley to Fort

Douglas in Salt Lake. He came down Medicine Lodge Creek into the valley and spent some time at the lake. While he was there it was the dry season and the lake appeared to be a desert. His Indian guide told him of the game that was available and of the water which was present in the spring during the high water flow on the Snake River.

The area in general was used extensively in the next years as it was a natural feed area and soon became a part of the road from Salt Lake to the gold fields of Montana. It would only be a matter of time before anyone would see the advantages of stopping to homestead and start a business.

A freighting outfit under the management of the Adams' brothers and Thomas Lauder purchased a load of material intending to take it to Montana. Upon seeing the large amounts of hay growing wild in the Market Lake region they decided to file on the land and to open a business there. At that time in 1868 there was only an old stage barn west of the Snake River and a toll bridge at Eagle Rock (Idaho Falls)

Mrs. William J. Adams was the first white woman to settle in this part of the country and she gave birth to the first white child in the region of Market Lake. He was born December 13, 1870, at the old stage station site north of present day Roberts. John Newton Adams built his home from drift logs which had been washed onto the shore of the Snake River. This house served later as a post office, trading post and a saloon. Although trapping fur was in rapid decline by this time, there were still a few of this vanishing breed around. They came into Market Lake to trade for to acco and flour which sold for fifty dollars a sack. Soon other families came to stay and make their living.

There were Indians camping along the slough east of the town and they came into the settlement to get their meat and flour. They were always treated fairly and as a result there were no serious problems with them. They were encamped near Market Lake when a smallpox epidemic almost wiped them out in 1871. Because of his efforts in doctoring the Indians through their problem, Adams became known as "Medicine John."

The arrival of the railroad in 1879 caused a new outlook for the community. The town became a watering place for the engines and a large well was dug for this purpose. A hotel was built in 1892 and a schoolhouse in 1893. J. B. Cutshaw was named to be the first sheriff. The name was changed to Roberts because it was thought that an official of the Oregon Short Line Railroad, H. A. Roberts, would place some railroad shops in the town. The shops were not forthcoming but the name remained.

EASTERN IDAHO - PART III

The Big Hole Mountains

The Big Hole Range of mountains separates the Rexburg Bench from the Teton Valley. Although the name of this range is unfamiliar to many of the inhabitants of Eastern Idaho, it is rich in historical events.

On the west side of the range as soon as the highway crosses Canyon Creek, a road branches south. At this point you can see the old dugway which was used in pre-bridge days to cross the canyon. A tremendous amount of work went into the building of this early crossing of the road from Rexburg to Teton Valley. The west side of the dugway has been braced in several spots by rocks until a wall effect can be seen. Washouts caused extensive damage after rain and the first traveler found himself in the position of general repairman.

Further up the road are the hot springs. Many are the tales told of travelers bathing in these springs. The foundation of the first swimming pool still remain on the hill to the east of the present pool. The early trappers tell of being able to see steam in the winter from these springs for many miles into the valley. The springs are covered now to insure cleanliness for the present swimming pool.

There were three large sawmills on up the canyon. The first was located just south of the present swimming pool and some of the remains can still be seen. The other mills were located on Canyon Creek and on Calamity Creek. There are remnants to be found at both sites.

A forest road takes off to the east which leads to the top of the mountains. Here set several buildings making up the radio relay station. There is one of the most beautiful views in the area from this site. You can see a picture of the Teton's which will rival any. Teton Valley can be seen in great detail. Looking to the west, you can see all of the Upper Snake River Valley from Idaho Falls north. It is a fascinating spot.

To get to the top you pass through Packsaddle Basin. This basin takes its name from the creek which originates there. Three men stole horses from Fort Hall from the military and fled to Teton Valley. A posse caught them on Yamp Creek. The three were hung on the spot of their capture. The packs were then taken from the horses to make it easier to herd them back to

Fort Hall. These packs were discarded at the creek. Government surveyors later found the packs and named the creek Packsaddle.

Wild Rivers

Rivers have played an important part in American history and especially in Idaho's development. Transportation and settlement are closely tied to the river systems. There are certain portions of rivers which today look the same as they did when the first trapper or settler came upon the scene. These are sections of river which run too fast for development and have been left alone.

In Eastern Idaho we have several rivers which fit this description. In 1811 when Wilson Price Hunt and his party were making their way westward through Jackson Hole they came to the Snake River. Viewing this large stream, the Frenchmen in the group wanted to build canoes and float the rest of the way to the Pacific. Hunt sent a man down the river to explore the possibilities of travel. His man came back with the report that the river was impassable. His story was so discouraging that Hunt named it the Mad River. This river is floated today but with the convenience of rubber boats and not rough hewn canoes.

Later on at Fort Henry the group built canoes and floated the North Fork of the Snake. They did fine until they hit the cataracts at Idaho Falls. Here they overturned and lost supplies. Later down the river south of American Falls they lost all their boats.

Fall River descends so rapidly out of Yellowstone Park that there were never attempts to float down it. It remained as a good beaver stream but not for transportation.

The Teton River presents boating enthusiasts with a real thrill. Upon completion of the proposed Teton Dam, most of the wild river should have been gone. The stretch from the power dam west of Felt down to the new dam site would have been under water. The failure of the dam still affected the upstream part of the canyon as the rapid release of the water caused the sides to cave in. The canyon still provides a wild ride but it is not the same steady flowing river. There are spots backed up by the rock slides with rapids to get back to the natural canyon floor.

The power dam west of Felt has some white water and thrills plenty for the floater in a rubber boat. One other stretch of white water comes where the canyon narrows and the river runs rapidly through channels less than twenty yards wide. Adding to the excitement are the bits and pieces of boats and paddles that can be found along the route of the river.

Prior to the filling of the reservoir, there was a large boat two-thirds of the way down the canyon wall, lodged against a tree. It appeared that there was an attempt to get the boat to the river but it failed. Another oddity is the buggy wheel resting in the river miles from any road. At another point there are pieces of a bridge and abutments suggesting an attempt to bridge the river.

The Teton has fantastic scenery which should have been observed by all before the reservoir covered it up. The subsequent upstream damage ruined some of the natural carving of the canyon walls by erosion. The Teton is truly a wild river.

Teton Landscape

The following material was taken from the book, Creation of the Teton Landscape, by J. D. Love and John C. Reed, Jr. This is just a synopsis of the book as it is full of interesting information. It contains the geologic story of the Grand Teton National Park and is very well written.

The Teton Range is the youngest of all ranges of the Rocky Mountain chain. They are only ten million years old as contrasted to the fifty million years of most of the rest. The Tetons are still rising while Jackson Hole is itself lowering almost a foot every hundred years. The highest peaks and the steepest faces are on the eastern edge of the range. This was caused by a fault line near the Idaho-Wyoming border. The lift is to the east of the fault.

The Tetons are a result of four geologic factors. They have extremely hard rocks in the core which resist erosion. This resistance forms the steep slopes and cliffs which are present everywhere. The swift erosion of the lower slopes make the rise of the mountains even more pronounced.

When rocks do break off, they quickly descend to the floor of the valley. Some have formed rock glaciers which move the same as an ice glacier. Others move with melting snow and rain until they form large piles below. Glaciers caused the jagged ridges, sharply pointed peaks, and the deep U-shaped valleys. There are still a few glaciers left and they carry rocks on top of and within the ice. Ice in the present Teton glacier moves some thirty feet each year.

The Tetons were formed by violent upheaval along the fault lines. They are still rising and this creates small earthquakes which are felt frequently. Violent quakes are not ruled out in this area.

There are no active volcanoes in the Teton region today although evidence has been found of much earlier activity. There are hot springs which are associated with the thermal areas in Yellowstone Park. The earlier rocks of volcanic character have been buried or carried out of the valley by water and glacier activity.

Modern problems in the Valley consist of trying to keep the Snake River from shifting as the floor tilts and to keep the roads open in slide areas. Every highway into Jackson Hole has at one time been blocked by slides.

Birch Creek Valley

An interesting part of the Snake River Valley's history has been preserved in the book, Between These Mountains, by Mrs. Pearl Oberg. It is now out of print but the local libraries

have copies. The following information is from this book in a summary form.

There was not much trapping in this part of the country and the real growth, as far as people moving in, came from the discoveries of different types of ore. Towns sprang up at various points as the mines were opened.

The growth of the mines brought thousands of settlers into the Birch Creek Valley. The mines produced so well that a railroad was built to haul the ore from the Gilmore mining area into Montana.

Shipping the ore out and supplies in caused the freighting business to grow. This stimulated stock raising and some limited farming. As long as the mines were producing there was work for all and plenty of opportunity for new business. When the mines closed down the other supporting operations closed as well and the only ones left were the ranchers with their herds of cattle and sheep.

With the amount of ore being taken out there was bound to be a criminal element present. The is the story of a stagecoach being robbed of one hundred sixty thousand dollars by some of Henry Plummer's gang. He usually kept his operations on the other side of the mountains in Montana but crossed over on this occasion. Two of the bandits were caught and hung. The third buried the loot on the banks of Mud Lake and later was killed. This has become one of the most sought after lost treasures in Eastern Idaho.

Farming was hard because of a lack of suitable soil and water. Ranching thrived with cattle and sheep being the principle stock. There were no serious problems between the cattle and sheep men as usually they had both animals on their ranches. Wild horses caused some problems and in the early days there were losses from cougars, wolves, and bear. There was an attempt to raise turkeys which proved successful until the selling price of the birds dropped.

In its later years the valley has contributed a couple of note worthy happenings. There are several areas of Indian writing which have drawn national interest. Archeological teams have come to investigate and date these drawings. A grave was commemorated in 1953 as the burial site of John Day, an early trapper. Controversy has surrounded this site as others feel it was not this mans grave.

For a more detailed description of the history of this valley, check the book out at the local library.

Fremont Sugar Company

The organizational meeting for the Fremont County Sugar Company was held in Salt Lake City on August 5, 1903. Present were essentially the same persons who had participated in the formation of the Idaho Sugar Company: Joseph F. Smith, John S. Winder, T. Cutler, W. S. McCormick, John Henry Smith, Mark Austin, John C. Cutler, Richard W. Young, and Horace G. Whitney. A site for the location of the factory to be constructed was

selected on an option for three hundred eighteen acres of land at fifty-nine dollars and sixty cents an acre. The corporation was to issue seventy-five thousand shares of stock valued at ten dollars per share. An Eastern finance company had agreed to purchase one-half the shares with a balance to be subscribed by owners of the Idaho Sugar Company and the L.D.S. authorities.

A contract was let in October, 1903, to E. H. Dyer & Company for construction of a factory at a location near Salem, five miles northeast of Rexburg, to be called "Sugar City." The cornerstone was laid at a special ceremony held December 8, 1903, at which Governor John T. Morrison and other state officials were present. The factory was to have a capacity of six hundred tons per day and cost approximately seven hundred fifty thousand dollars. The Oregon Short Line built a spur and railroad station to serve the factory and community.

Early in 1904, the company signed a further contract with Dyer providing for the erection of a six hundred ton auxiliary plant at Parker, on the Egin Bench some six miles northwest of Sugar. This cutting plant, connected to the Sugar City plant by a beet juice pipeline, brought the total cost for the main plant and auxiliary plant land facilities to a figure of nearly one million dollars. Since the authorized capital was only three fourths of a million, the company raised its capital stock to one million.

In the spring of 1904 there began a clinking of steel and a ringing of hammers as a great force of steel workers, mechanics, carpenters, and masons went steadily forward in the erection of one of the largest and finest factories ever to be built by the sugar company. In fact, it was then the largest factory in the United States. During the year the factory was under construction, hundreds of tents surrounded the company property forming a temporary abode for the builders. There were also tent stores, restaurants, and hotels put up to accommodate the workers.

The factory was a large masonry building from three to four stories high with rock foundation and brick walls. Much of the material going into the factory was obtained from the local area.

Almost miraculously the factory was completed and ready to receive beets in the fall of 1904. For the ensuing thirty-seven years it continued to be of great economic value to the farmers and employees. The auxiliary plant in Egin was discontinued in 1915 and the factory was dismantled at Sugar City in 1947. Warehouse facilities of the factory are used today to process potatoes.

GOLD DISCOVERIES AND LOST TREASURE

Gold Mining In Idaho

Every spring when the snow begins to melt there is a group of people in Idaho who feel the urge to get out into the newly released water to test their skill at gold panning. There were four major gold discoveries in the state of Idaho. They are summarized here.

Gold had been discovered in many of the western areas of the United States before the gold rushes began in Idaho. The main reason for Idaho being slow in developing was the danger of hostile Indians which was not cleared up until 1858. Men knew of the presence of gold in northern Idaho but for their own reasons had kept it quiet.

In 1860 Captain Elias D. Pierce made the first big discovery of gold. He was following up on an Indian story and looking for a huge diamond. The Indians had camped with their fire casting a light on a cliff overhead. Revealed on the cliff was a shiny area that looked like an eye watching them. They went up the next morning and found a solid rock that looked like glass. The Indians called it the 'Eye of Manitou.'

Pierce heard the story and from Walla Walla, Washington, took some men into northern Idaho, where they discovered gold. While they were developing the mines some men were sent back from the original party for supplies and more men. At Walla Walla the word got out and in the spring instead of a few men coming back with supplies there were hundreds. This area was named Oro Fino which in Spanish means "fine gold." By 1866 there had been over ten million dollars worth of gold taken from this part of Idaho.

In the middle of the summer of 1861 the best claims in Oro Fino had been taken. There were a lot more people in this area than the claims could support. Some of the prospectors began to spill over into other areas of the state which had not been searched before. One party of twenty-three men moved into the Salmon River Country to look for the yellow rock. They found some gold and it was enough to bring a flood of men into this country.

With this many more men looking there were some rich mines soon producing. By November there were over a thousand men located in such places as Summit Flat, Baboon Gulch, Smith's Gulch, and Florence. Most left to spend the winter elsewhere as

the price of food in the mining areas and the severity of the weather dictated a move. Flour was being sold for one dollar a pound. This was one of the only times that the Indians profited from the white man. They sold them meat and other types of food prepared by the Indians.

The richness of the Salmon diggings was shown by the twenty-two thousand dollars taken out of Baboon Gulch in four days, or the six thousand, six hundred dollars taken out of the Weiser diggins in one day. By 1867 there had been almost ten million dollars worth of gold taken from the Salmon Country.

There were three different groups responsible for the gold discovered and removed from the Boise Basin. In 1861 Moses Splawn heard from an Indian at the northern Idaho mines that there was a lot of yellow rock layin around in his home village. The Indian had been observing the frantic working of the white man in the river and smiling. Splawn saw him and asked what was so funny. After finding out about the rock laying about, he also got directions as to how to get to the Indians home. With some friends he set out to get rich.

They found the way to the Boise Basin and found rich deposits of gold.

George Grimes became the actual discoverer of the gold in the Boise area in 1862, beating Splawn by a little while. He was killed by Indians shortly after his discovery and the other miners held back for a time for fear of hostilities.

Fifteen thousand men were in the area by 1864. Boise Basin had more placer gold than any other place in the whole of the Pacific states. By 1866 there had been nearly twenty-five million dollars worth of gold taken out of Boise Basin.

Immigrants coming to Oregon told of a yellow metal that they could have filled their blue buckets with but they did not know that it was gold. They had tried to weigh their horses down at one point in their journey across Idaho because the horses were getting flighty. When they got to Oregon they found that the rocks were gold. This information sent Captain Thomas Turner to the Boise area lookin for what became known as the "Blue Buckett" diggings.

In 1863 Michael Jordan went south of the Boise country looking for the previously mentioned "Blue Bucket" and found gold. Word went to Boise of the strike and there was a rush of two thousand men in forty-eight hours to the Owyhee country. It was a small deposit and they soon left.

In the fall of 1863 it was found that ledges of ore containing gold and silver produced a good return. With the exception of Virginia City, Nevada, these mines in Owyhee were the largest and richest silver producers in the United States. The most famous of these mines was the Poorman Mine. It was selling its ore for four dollars an ounce as it came from the mine unprocessed. The Silver City mines were responsible for producing over four millions dollars in silver.

Idaho by 1914 had produced more gold in dollars than had come from Alaska. One can't help but wonder as to why the Teton Range of Mountains on the border of Idaho and Wyoming has not produced any large mines when there are big discoveries to the

south, west, and north of them. Perhaps it is yet to be discovered.

Tales Of Gold

Every year when the snow melts and the rivers run high a fever comes into the valley. This fever is not produced by disease but by the idea of instant wealth in finding a gold mine. This report is devoted to some of the stories that have been passed around concerning lost gold mines and gold discoveries in Eastern Idaho.

Sometime in the early history of Eastern Idaho a herd of pack horses were being driven from Marysville, near present Ashton, to Spencer. These horses were to meet the train at Spencer and then bring supplies back. The horses were on their first trip and somewhere on the trip they became skittish and hard to handle. The men who were driving them stopped near some rock piles. They found the rocks to be quite heavy and loaded up the packs on the horses to weigh them down. When they arrived at Spencer it was found that the rocks were high grade gold ore. The desert and lava beds are confusing north of St. Anthony and the men could not find where they had stopped. They could only estimate that they were somewhere near the present border of Madison and Fremont counties.

The second story takes place on one of the prominent streams of the valley. A dry farmer was supplementing his income with a small amount of gold which he took from a mine in the side of the canyon. He took his son to the mine when the boy was ten years old and explained that as long as they only took enough out of the area to help their income the gold would last. This would also avoid a general gold rush of people into the canyon.

This ten year old was not impressed with the presence of a gold mine or of the apparent use of gold. It was not until he had spent some time in the army and had grown up considerably that the import of his father's message got through. The father had since died. When the boy got out of the service and went back to the spot where he thought they had stood together, the canyon walls had changed considerably. The brush and trees were larger. Rocks had tumbled down. It just did not look the same. In an extensive search he was unable to turn up any clue to the mine although there is evidence of gold in the sandbars of the stream today. Gold is often found in conjunction with black sand.

In another instance two men took pack animals into the mountains to search for gold. They found one of the largest discoveries of high grade ore that in their estimation had ever existed. They came out with their pack animals full to capacity. In crossing the Salmon River the lead horse stumbled and his rider was swept away in the stream to drown. Because of the high quality of the gold ore the surviving partner never went back to the mine. He didn't want people to think that he

had killed his partner for the sole possession of that great wealth.

There are countless stories of men who came out of the Idaho mountains with large amounts of ore who were never able to retrace their steps enough to find their original discovery. There are stories of this sort concerning the Teton Range of mountains, the Island Park area, and the Bitteroot Range. These stories are not taken from history books but have been given to us by people who have passed them down by word of mouth from when they happened. With all of the mineral wealth which can be found in Montana to the north and Wyoming to the southeast, it does not seem possible that the mountains in between should be left out.

Gold, Or Was It?

The gold of Boise Basin was worth about sixteen dollars an ounce in trade and nearly nineteen dollars an ounce at the government offices in the 1860's. Since a bigger share of the gold which was produced in the rush days of Idaho came from the Boise area, there were large numbers of men present and an era of imminent discovery prevailed. With a small handful of dust one could obtain a plentiful supply of groceries, drinks, and the other pleasures of a gold town.

Several men, upon finding themselves near the end of their dust supply, looked about to see if they could find somethin to add to the gold to make it go further. They tried cornmeal, painted rock chips, painted lead, and several other methods only to find grief with some irate bartender. This often led to jail sentence, beatings, or at the least finding themselves upended in the street.

One pair of miners fell into what turned out to be a perfect scheme. They discovered a large deposit of yellowish sand and gravel. Thinkin they had discovered a large deposit of gold they rushed to the nearest saloon to make a purchase. The bartender weighed their sand and found it took too much quantity to make up the needed weight. He sent them on to the assay office where they were informed that their discovery was worthless. The discovery site and its product took the name of Bummer Hiss Dust in honor of the two men who found it. Word spread of the discovery, its location, and its worthlessness.

Soon some of the more enterprising men of the area began mixing the yellow sand with their gold dust. It was done in such amounts that it was hard to detect until the gold was melted down at the processing plants leaving the gravel behind. Normally mining was disrupted as each gold delivery from the area was challenged. Finally a group from the miner's association went out to the deposit to blow it up. They found that it was all gone. It had been packed off to be added to profits just, as it was rumored, the cafes ground up walnut shells to add to the coffee grounds to make them last longer.

Those who suffered the most from the bogus gold were the Chinese. They distrusted the white man and the assay office.

They felt they were being cheated when told their gold was worthless. Others refused to be paid in gold dust but the Chinese took the sand in large amounts. They then spread it all over the West through their clan system with some of it ending up in Denver and in San Francisco.

It seemed for a time that the bogus gold would really hurt the economy. The Territorial Legislature passed tough laws for the possession of 'bum gold' and the problem soon cleared up.

Revenge In The Gold Fields

Some of the most interesting stories in Idaho's history comes from the lives that were led in the gold fields. The discovery of gold brought large groups of people into the territory. When money was involved in great amounts there was always the possibility of violence. The following is typical of some of these stories and comes from the Salmon gold fields.

By 1886 most of the high paying gold mines of the Salmon area had been claimed and worked out. Still there were some paying areas being worked and many men were still passing through to try to discover the overlooked deposit and then moving on.

An organization called the Dynamo Mining Company was buying all the gold property it could acquire in the area around Leesburg about fifteen miles northwest of Salmon. They were trying to keep other individual miners out so that they could claim all of the land. Their headquarters were in the town of Dynamo which had sprung up around the company.

Into this atmosphere came a man called Ed Lyon. He had teamed up with Red Magee and together they staked claims along Big Creek near the town of Dynamo. They built their sluices and started moving what they hoped would be rich pay dirt. In general they ignored the Dynamo Company. They were not concerned when the mining outfit tried to move them off. They completely ignored the hostilities of the community and refused to listen to threats. They just continued to wash out their gold.

On November 11, 1886, Caleb Davis, manager of the Dynamo organization, decided to have a showdown with the two men. He went to the Lyon claim and brought several characters of bad reputation with him. They were his hirelings from Salmon.

The two partners called the bluff of the company men. Hot words were exchanged and then suddenly tempers exploded into gunfire. The manager of the company was shot. Red Magee was shot. The three from Salmon fled from the accurate fire of Lyon.

The three who escaped were afraid of Lyon's revenge. They went into Salmon and convinced the law there that Lyon had started the whole affair. They then accompanied the Deputy Sheriff to arrest him. Lyon surrendered peacefully and they tied him to his horse to prevent his escape. The three outlaws had no intention of allowing the prisoner to escape or in the

event that he did not try, they also had no intent to allow him to be taken all the way into Salmon.

While they were still some distance from town, the three took over control of the party and shot Lyon. To make sure he was dead, they put two bullets into him. The lawman did nothing and was later blamed for this. The rest of the party went back to town and the dying man was left lying in the snow.

His will for revenge and his strong body kept him alive until another party of miners came along and found him. They took him into Salmon and under the cloak of secrecy got him doctored.

It was a surprise to the three men when they were arrested in the spring and at the court in April, 1887, were brought before Lyon. One of the men jumped his bond and fled. A second of the trio was convicted but later released. Chip Evans was the third and the worst of the trio. He was sentenced to jail for life. He did eventually get out.

Lyon's hate was not satisfied. According to reports, he found the first man in Mexico and killed him. He found the second in Arizona and killed him. Lastly he found Evans in Butte, Montana, and meted out revenge to him. It is said that he hunted up the law officer, who had not helped him, but found that he had already died.

After all of this, Lyon quietly slipped out of Salmon and was never heard of again.

Island Park Treasure - Part I

The regularly scheduled gold shipment from Virginia City, Montana, to Salt Lake City, Utah, was a tremendous temptation during the 1860's and 1870's to those who preferred to get their treasure second hand. In July, 1863, a gang of seven men held up the stage in Portneuf Canyon. They killed the guard and two of the passengers and escaped heading north with one hundred and fifteen thousand dollars (1989 approximately one million, seven hundred thousand dollars) in gold taken from the shipment and the passengers.

Shortly after their departure a long train of freight wagons appeared. They formed a posse to catch the fleeing outlaws. The posse caught the fugitives near Kilgore, Idaho, and a fight began. Not wanting to end it there, as they were outgunned, the bandits fled east through Shotgun Valley into Island Park.

They felt they were still being pursued. They took time to divide their loot and each buried it while waiting for the posse to appear. Three of the men, whose horses had given out, left in the night to walk out. The remaining four had a fight among themselves and after the smoke cleared there were only two wounded left.

The two made note of the burial place of their gold on the Buffalo River and then walked out. The passengers, who had been killed, were prominent men of Virginia City. Their friends hired professional fighters and bounty hunters to find the

killers and dispose of them. As a result the gold was never found and is apparently still there.

In 1864 to thwart the usual stage robberies a man contracted to haul a gold shipment out of Virginia City by using mules. He had more business than he could handle by himself and so hired another man to help out. The helper was sent out ahead with a string of miles and the manager was to catch up later on the trail. The helper was a first class mule driver and moved out rapidly. The manager did not catch up until they got clear to Blackfoot, Idaho.

Near present Dubois, Idaho, the helper found that he was carrying gold. He was quite upset as he was not being paid wages to be protecting a gold shipment. To compensate he took four bags of the gold, each weighing one hundred pounds (1989 approximately two and one-half million dollars) and buried them. He then hurried on to Blackfoot.

At Blackfoot the manager caught up and discovered the gold was missing. He was told that two mules had gotten into a swarm of bees and took off across the lavas. They had disappeared into the desert with their packs scattered across the wilds.

The manager had his helper arrested but the court could not prove his guilt and he was set free.

The helper did not waste any time in rounding up an outfit to go back to recover the buried gold. The manager had arranged to have his former helper followed if he left Fort Hall.

With his destination in mind, the helper quickly went up the trail to the Dubois area, recovered the bars of gold, and set out to escape through Island Park. He pushed his pack mules hard and soon found they were totally exhausted. He decided to hide the gold again and to ride the strongest one out. He buried the gold near the Buffalo River.

That same night the posse arrived and arrested him. He told them he had buried the gold in two places and then, fearing death, he shut up. They put a rope around his neck to prompt him to talk more, but he wouldn't. The posse tired of their efforts and moved on home leaving the unfortunate hanging from the tree.

Several years later a skeleton was found by a man who knew the above story. He searched the area and found two of the sacks. He took the gold to Pocatello and then left for parts unknown. The rest of the gold is still somewhere on the Buffalo River. Two hundred pounds of gold at current (1989) prices would be about one and one-third million dollars.

Kelley's Canyon Gold

With large gold discoveries in the Montana mountains in the 1860's, there were regular shipments from the smelters to the nearest railroads in Utah. Stagecoach and freight wagons were used to get the bullion from Virginia City to Salt Lake. The trail passed through the present location of Pocatello, Idaho, up the Portneuf Canyon and on to Utah. Several robberies occurred in this area and the one discussed here netted the

outlaws about fifty thousand dollars in gold (1989 equivalent is about eight hundred thousand dollars.)

After holding up the stage the two outlaws fled into the Snake River Valley and northeast to the canyon of the South Fork of the Snake River.

The robbed stage driver unhitched one of his horses and rode it to Blackfoot to alert the law. An immediate chase was given and the two outlaws found themselves with hot pursuit near the present Heise Hot Springs.

The pack animal loaded with the gold was slowing the two down. When they saw the posse, one outlaw took off, leaving his partner to the mercy of the law. A sudden cloudburst hid the slower man and his pack animal and he turned into Kelley's Canyon. The posse continued up the river and eventually caught and shot the fleeing desperado.

The remaining fugitive knew he would be discovered before long. He took the load off the mule, buried the gold, and sent his horse and the mule on up the canyon. He then hid in a cave on the side of the canyon and watched. The posse appeared and moved up the canyon in search of him. They found no trace of him but did find the horse and mule. An extensive search of the upper canyon did not reveal any sign of the outlaw or the gold and they finally gave up and returned to Blackfoot.

The outlaw was now afoot and could not carry the gold out with him. He carefully noted the position in which the loot was buried and then hiked out of the territory planning to return as soon as he was sure the heat was off.

He walked out of Kelley's Canyon, went to the trail leading to the Virginia City mines, and moved on to Washington State. By the time he arrived in Washington he was sick. He had been soaked to the skin in the storm during the chase and had not dried out properly. He was suffering chest pains and had become consumptive.

It was not long before he was on his death bed. His landlady was taking good care of him. He did not want to lose the gold completely so he told his landlady of the landmarks which would lead her to the gold. He died before he could tell her exactly how to use the landmarks to pinpoint the location.

The landlady spent several summers searching the area but could not find the gold. In frustration she used dynamite and blew up several of the tree landmarks in hopes of finding the cache under them. Most of the landmarks are still in existence and make for an interesting diversion for one who would like to investigate buried treasure.

Shortly after you start up Kelley's Canyon you can observe a large rock balanced on a larger base to the right of the road. Beyond the rock a small canyon branches to the left. This is the canyon the outlaw hid in. There is a cave on the southwest wall of the canyon which is probably the one in which the outlaw hid from the posse. It is also the cave from which he said he could see the buried treasure. It is only about one hundred yards from the main road.

Other landmarks mentioned were the creek crossing the old worn game trail with a lone cottonwood tree standing nearby.

The tree has been blown up but you can tell where the creek used to cross the trail. From the cave he could see the junction of the canyon on the east with the canyon on the west. Neither of these canyons is Kelley's. He could also see two cottonwood trees, the old trail where it crossed the creek, and up the entire slope of the draw looking east. These are the landmarks and the treasure is supposed to lay in some imaginary line drawn from the landmarks.

It can be quite exciting to follow the directions which were left. Try to place yourself in the position of this man and find the best hiding place for that fifty thousand dollars. Place yourself in the cave and try to imagine from what you can see where you would hide the gold. Good luck to those who venture forth to try their luck.

Lava Gold

In the 1880's there were regular gold shipments from the mines in Custer County. The trail for shipping the gold out went down the Big Lost River Canyon and across the lava desert to Blackfoot, Idaho. At Blackfoot the gold was loaded on a train and taken to Salt Lake City, Utah.

Rising out of the lava between Arco and Blackfoot are three large buttes. The eastern and middle buttes are only three miles apart while the southern butte is several miles away. The southern butte towers two thousand, three hundred fifty feet above the rest of the lava and resembles a mountain range. The stage trail crossed the desert near this butte as there was water coming down two small creeks from off the butte.

A short distance from the butte, the trail narrowed because of the lava flows and a stage driver had to slow to a walk because of the solid unyielding surface. He did not want to damage a wheel that far out in the desert. In this place the driver could not turn around. The lava formation around the road provided perfect cover for an outlaw.

A lone bandit took advantage of the cover and executed his plan with precision. He soon had the passengers valuables as well as a couple of one hundred twenty-five pound bars of gold (1989 value would be about one and two thirds million dollars) in his possession. He had help in the form of a dummy holding a rifle on the stage from behind a lava formation. It was clothes formed into a dummy and looked quite real.

He sent the stage on its way down the narrow path and took the bars of gold to a small cave near-by. Leaving the bars there he proceeded to place as much distance as possible between himself and the robbery. He had enough cash from the robbery to keep him going for some time. He planned to return to pick up the bars when the pursuit had calmed down.

A posse was formed as soon as the stage arrived in Blackfoot. They went quickly to the site of the holdup and found the outlaws trail. The trail went northwest across the desert, turned north, and entered the Little Lost River Valley.

The posse followed the trail up the valley and eventually found themselves in the town of Salmon.

The posse divided up to check all the people in the bars with the description of the outlaw. Soon they had recognized him and all the posse gathered to make the arrest. He was drunk but realized he was caught. He had several watches on his person that belonged to the passengers of the stage and other evidence proved they had the right man. He admitted his guilt.

They decided to take him to Blackfoot to be tried for the crime. On the way back the outlaw told them that this was his first offense and cooperated with the posse in every way. He told them he would lead them to where he had hidden the stolen gold bars. He was such a happy, jovial fellow that the posse removed his handcuffs.

Upon arriving at the scene of the holdup, the outlaw explained he had set up rocks to guide him in finding the cave. The sun was just setting as he rode behind one rock, out of sight of the posse for a moment. He took off as fast as his horse would carry him.

The posse could not follow because of the darkness and the lava and never found the man again. They hunted unsuccessfully for the cave and finally gave up.

Thirty years later a man appeared in Arco with a map supposedly from the outlaw. He asked for directions to find the old trail across the desert. The man spent several weeks in diligent search around the butte but failed to produce anything observable.

It is felt these bars of gold are still there near the butte not too far from the old trail. The road is still visible today.

Island Park Treasure - Part II

In 1880 the town of Bonanza in Custer County was one of the largest in the Territory of Idaho. There were over ten thousand citizens or at least bodies present. Some were quite transient and might not be considered as citizens. There were a lot of buildings to go with a town of that size. Today it is a ghost town hiding the fact that large quantities of gold were taken out of the area.

One particular shipment of gold contained one hundred fifty thousand dollars (1989 value almost two and one-half million dollars) was on a wagon being pulled by six horses. Shortly after leaving Bonanza the wagon had to go through a narrow pass. Inside the pass a voice stopped the wagon and told the driver and three guards to throw up their hands. They complied with the order as it was impossible to tell how many were surrounding them. Completely convincing them was the shot through the shoulder of one of the guards. He had refused to kick the boxes of gold off the wagon. Several boxes containing gold were thrown out and the wagon was allowed to proceed on its way.

When they could safely stop, the horses wee unhitched and ridden back to the scene. There it was discovered that one man

had committed the crime and with several mules had left the area. One man trailed the perpetrator while the others went to round up a posse.

The outlaw had crossed the Salmon River, the Lost River Range, and gone across the plains near Spencer. He did not know there was a posse in hot pursuit.

At Spencer the outlaw had found some men who knew him and he changed his plans. Nervous about being recognized he moved eastward instead of going into Montana with these men. The posse followed his trail through the Kilgore area, up the Shotgun Valley, across the Snake River and into Island Park. They lost the trail on the south side of the Buffalo River.

The posse returned to Bonanza. After inquiring around they found that a local un-employed drifter was missing. They then realized that he fit the description of the man who had been seen at Spencer. Notices were sent out and he was recognized at a Mackay saloon. He was arrested quickly and admitted to the robbery. He even had some of the gold with him.

He had buried the gold on the Buffalo River as it was slowing down his escape. Then freed of his burden had returned to the gold fields where he could spend gold without suspicion.

He was a congenial outlaw and happily agreed to lead the lawmen to the buried loot. He told them he had buried the gold on the Buffalo because his mules had become exhausted and could go on no further. His manner was so cooperative that the group became quite relaxed in guarding their cunning adversary.

At the Shotgun Valley at dusk, the group got into an argument as to whether they should camp there or move on to the Buffalo River to camp. Taking advantage of the momentary distraction, the outlaw charged into the brush and escaped. The next day the posse lost his trail as it was heading north to Montana. They went on to the Buffalo to make an extensive search of the outlaws former campsite. Nothing was found.

The posse stayed there for three weeks searching and waiting for the outlaw to come along and claim his treasure. Three of the posse then stayed a month longer after the rest left for home, hoping he would return.

Word came to the officers that the outlaw had been killed as the result of an argument with a miner in Helena. This brought an end to the official search for the gold.

IDAHO PIONEERS

John Rawlston Poole

John Rawlston Poole was the first child of Micajah Poole and Rebecca Rawlston Poole, in a family of eight sons and two daughters. He was born on May 13th, 1829, in the state of Indiana. He married Jannette Blasdale on July 6, 1884. The family moved to Utah in 1850 having been converted to the Mormon Church. In 1856 Mr. Poole married Jane Bitton, and in 1864 he married Jane's sister, Harriet.

In addition to his farming operations, Mr. Poole engaged in the merchandising and meat market business in Ogden. When the railroad came in 1869 he went into the hotel business and operated what was known as the Globe Hotel. In 1878 work on the extension of the Utah and Northern Railroad had begun.

Mr. Poole was attracted by this opportunity. He arranged with the railroad for the contract to engage in the grading construction for them. His first work was at Marsh Creek, west of McCammon. The area was known then as Harkness.

During the summer and fall of 1878 the grading of the railroad was completed to Eagle Rock (Idaho Falls). Mr. Poole had won the contracts for grading at Marsh Creek, Portneuf, Pocatello, Ross Fork (Fort Hall), Blackfoot, Firth (Riverside), and Eagle Rock. His last contract of that season was a few miles south of Market Lake (Roberts).

When winter set in his camp was on the west bank of the Snake River near Market Lake. This proved to be a very important time in the life of Mr. Poole as well as in the history of the Upper Snake River Valley. When it became necessary to close down the grading operation for the winter, Mr. Poole directed his own sons, who were with him in the camp, to return to Ogden. He did keep the oldest son with him.

Mr. Poole loved the sport of hunting and this passion was well served in Idaho. During the winter he hunted deer in the brush and grass land east of the Snake River in the vicinity of the present villages of Menan, Lorenzo, and Labelle. He became very interested in the country as he was looking for a new home for his large family of three wives and fifteen children.

He went back to Ogden and reported his activities and ideas to certain leaders of the LDS Church, among them Apostle Franklin D. Richards. His plan met with the approval of the

Church leaders and a meeting was called in Ogden to interest people in a move to Idaho.

Poole described the country he had visited and several men present decided to come and look it over. During the summer of 1879 quite a large group of families came into the valley. Approximately twenty settlers located on what was known as the "Island" during that year. Some crops were planted in the spring of 1880 but much difficulty was experienced in keeping water in the ditches. The only wheat which matured and was threshed that year was a small quantity produced by Oliver C. Fisher. Mr. Poole moved his threshing machine to Idaho that fall and it served the whole valley for some years.

As his plan had met with the approval of Church authorities, Poole was made Presiding Elder of the Latter-day Saints in this region. In the fall of 1881, a school house was opened in the building in which the church meetings were being held. Whenever Church members came into the area they would always stop at the Menan home of Mr. Poole. He hosted President William B. Preston and showed him around the valley. This was one of the reasons that Rexburg was chosen for the site of a mass immigration a few years later.

In 1887 Mr. Poole was forced to leave his house on account of the activities of the Government agents in the prosecution of members of the Mormon Church. He lived in Utah until he was able to return in safety in 1890. Mr. Poole died September 16, 1894, and was buried in a cottonwood grove on a farm belonging to a member of the family.

Jacob Henry Flamm

Jacob Henry Flamm was born on November 27, 1837, in Metzingen, Germany. Times were extremely bad in Germany during these years and the Flamm family was forced to leave their native country to take a chance with the opportunities provided in the United States. After spending several years at different jobs in the eastern United States, Henry settled in New York where he met and married Helene Bock.

A new experience faced Henry in 1861 as he was converted to the Mormon Church. When he announced plans to move to Utah, his wife refused. An argument followed in which Henry was convinced that the only way he would be able to get his whole family to go with him was to leave with his sons. His wife caught up to them in Council Bluffs, Iowa, and they traveled the rest of the way together. They settled in Little Cottonwood Valley and the next year to Henry's joy, his wife was baptized into the Church.

The family moved to Logan where they were very active in civic and religious affairs. It was here that Henry was called on a mission to return to his native land of Germany. His oldest son was sixteen and he was left with the job of taking care of the other six children and their mother. Three months after he arrived in Germany, Henry was made the mission president for the Swiss-German Mission. He returned to Logan in 1879.

In 1880 Matilda Painter became the second wife of Henry.

It was common practice in the early days to collect wood for heat by blasting trees with powder. On New Year's Eve, in 1882, Henry went out behind his store to help fix the powder and fuse for a customer. It exploded unexpectedly. It filled his eyes with gunpowder, broke his arm, broke a leg, and otherwise inflicted severe injury to him, endangering his very life. It took a long time for him to be able to resume activities and he never recovered completely.

The Church was colonizing various parts of Utah and Idaho at this time. Thomas E. Ricks was asked to go to Southeastern Idaho to build a new community. He called Jacob Henry Flamm as his first counsellor and assistant.

Most of the family accompanied Henry to Idaho on the first trip. When they arrived at Rexburg there was still snow on the ground and most of the trip had been made in sleighs. Their first home was a log cabin on a spot of land about three blocks from the center of the plotted townsite. It was one of the first houses in the community.

The new settlement began to grow rapidly. Its city blocks were large, each containing ten acres, with four lots in each block. The streets were broad, a hundred feet or more because the lots were two and a half acres each. The homes were made of logs hauled from a canyon thirty miles away. Along every street was an irrigation ditch carrying water from a large ditch that had been dug to the nearby Teton River.

In 1888 when he had established himself in his farming operation, Henry decided to open a mercantile business to serve the community. The store carried all manner of merchandise and in exchange for their goods accepted all kinds of produce, which they shipped to Market Lake. It is well recorded that the Flamm family suffered because of the bills which were run up at the store but could not be paid for. Henry was known as a generous soul and would not turn any away.

When the Saints began to get persecution from the authorities concerning their practice of polygamy, Henry and his brother, Charles, devised a system of warning. Charles ran the ferry across the Snake River and would send his son into Rexburg when the Marshal or his men came. Charles would delay the posse claiming the ferry was out of commission. The town would be alerted and the men would go into hiding. Eventually Henry was taken to court and spent some time in jail.

Rexburg soon boasted a large colony of immigrants from Germany and Henry became the President of the German Branch of the Mormon Church in Rexburg. He was a father to all who came from Germany to make their home in the area. They turned to him with confidence for guidance or counsel. Henry was also active in civic affairs and became the first president of the village board of Rexburg. He refused to be paid for this position.

On August 18, 1913, Henry Flamm died. He will always be remembered as one of the most respected pioneers of the Snake River Valley.

James Cash Penney

The Penney's stores have been an integral part of the Snake River Valley for many years. On Friday, May 31, 1968, at the George Albert Smith Fieldhouse in Provo, Utah, the Brigham Young University presented Mr. James Cash Penny with the honorary degree of Doctor of Public Service. This is his story.

One of the great "merchant princes" of history, James Cash Penney, was a plain, devout man who was born and reared in poverty on the Missouri frontier. In 1902, at the age of twenty-six, he opened his first store in the small mining town of Kemmer, Wyoming. The department store chain he founded, now one of the nations largest corporations, bears the indelible mark of his personality.

The J. C. Penney store chain was launched in 1907, when Mr. Penney was given the chance to buy two stores, one in Rock Springs, Wyoming, and one in Cumberland, Wyoming. By 1910 there were fourteen stores; by 1920, two hundred ninety-seven. By the commencement time mentioned above there were one thousand, seven hundred stores who employed more than eighty-seven thousand "associates," as his employees were called.

Mr. Penney was president of the firm until 1917 when he became chairman of the board. In April 1958, at the age of eighty-two, he stepped down as chairman but continued as a board member.

Throughout his career he remained prodigiously active. At the age of eighty-four he attended thirty-one store openings in twenty-four states, gave one hundred five major addresses in twenty-three states, participated in twenty-seven major audio and television programs, and traveled sixty-two thousand miles throughout the length and breadth of the chain during one hundred ninety days while away from his New York office.

He still enjoyed waiting on customers and often did that while visiting stores. One day he fitted a family with shoes while they told him how much they enjoyed shopping at Penney stores. "I'd like to meet Mr. Penney some day," said the father.

Mr. Penney rose, extended his hand, and said simply, "I am Mr. Penney."

In 1962 Mr. Penney founded the Memorial Home Community at Penney Farms, Florida, for retired ministers and full-time religious workers.

Although his formal education ended with high school, Mr. Penney received an honorary doctoral degree from fifteen different American colleges and universities. In his adult years he became deeply concerned with what he felt to be his lack of formal education. For two years, while he was board chairman, he devoted almost half of his time to intensive schooling in the classics and humanities.

In later years, he became a prolific writer of books and pamphlets. His autobiography, Fifty Years With The Golden Rule, was published by Harpers in 1950. His Lines Of A Layman, was published by Channel Press, Inc., in 1956. One of his most

recent literary efforts, View From The Ninth Decade, was published by Thomas Nelson and Sons.

Mr. Penney devoted his life to public service and is well recognized for his achievements in the business world.

Philo Taylor Farnsworth

When one travels through Rigby, Idaho, there are several signs making reference to its being the birthplace of television. This is because of the development of several early tubes and discoveries in television work that was done by Philo T. Farnsworth while he was attending school there. On May 31, 1968, Mr. Farnsworth was given an Honorary Degree of Science by the Brigham Young University. This is his story.

In 1920, at the age of 14, Mr. Farnsworth was delving into the secrets of electron and television scanning. As a freshman at Rigby High School he invented the dissector tube. He earned his first pair of long pants from an invention of a magnetized key switch for an automobile ignition system. By the end of his sophomore year he had projected, step by step, the entire electronic system of television.

Enrolled as a special student at BYU, he spent two and one-half years under such professors as Carl Eyring and Milton Marshall. His transcript does not begin to show all of the classes he took. He says, "I needed the information but not necessarily the credit. I was already taking all of the courses they would allow me to take."

In 1931 Mr. Farnsworth went to Philadelphia and set up a television research laboratory for the Philco Corporation. By 1934 he had secured the first television broadcasting license ever issued.

His "firsts" in electronic television are too numerous to mention. It is impossible to construct a receiver without at least six of his original patents, and each television receiver produced today carries approximately one hundred of the Farnsworth patents.

He spent a lot of time living in Fort Wayne, Indiana, where he devoted much of his time to nuclear research with the Federal Television and Radio Corporation. He was developing a key that could unlock the tremendous peaceful benefits of nuclear energy for all man kind.

"Up to now," he said, "Ours can be considered a low-energy civilization. From here on, we are beginning a high-energy civilization in which energy is inexpensive and in quantities hitherto undreamed of...climate can be controlled, deserts reclaimed, and there will be no need or excuse for people to starve anywhere in the world."

His work towards this goal was to produce a controlled and sustained nuclear fusion reaction by which a city the size of New York could be supplied electricity for one year from one dollars worth of fuel. He also hoped to produce enough power to run the average home from a system no larger than a fountain pen.

He gave a unique service to mankind in the development of television and related services. He shared his creative genius with his fellowmen.

William F. Rigby

William F. Rigby was born January 29, 1833, in Saddleworth, England. His Aunt Sarah was a member of the LDS Church (Mormon), and at the age of fifteen he began to attend their meetings. Shortly after this he was baptized into the Church. He married Mary Clarke, August 9, 1852.

The local branch president furnished the money for Mr. Rigby, his wife and twenty-six others to travel to America. They went through the port of New Orleans and then on up the Mississippi River to the place where land travel took over. To get to Salt Lake City they had to go overland. For this trip across the plains he drove a yoke of oxen connected to his wagon.

His first employment consisted of working on President Brigham Young's Beehive House. He got one dollar and fifty cents per day and took his wages in flour, beef, potatoes, and other necessities. He was living at this time in Salt Lake City. He also lived in Lehi, Utah, and Cache Valley, Utah, before coming to Idaho.

In 1879 Mr. Rigby helped on the construction of the Utah Northern Railroad being built from Utah to Butte, Montana. This brought him in contact with the Snake River Country. At this time there were only a few settlers in the area, those being retired trappers and Indians.

Shortly after this the Pooles, Stephens, and Raymond families settled in Menan. Mr. Rigby visited the area quite frequently. As a result of his familiarity with the area he was asked to accompany President Preston and Bishop Ricks to help survey a potential townsite for a colony.

While Rexburg was being settled, the Rigby's ran a sawmill in Beaver Canyon near Dubois. They were supplying wood for railroad ties.

In his travels he had visited Teton Valley and felt it was adequate to support another colony.

They moved the sawmill to Rexburg as the railroad moved on into Montana and it was felt that it would be of great assistance to those building in the new town.

In 1884 a stake was created and Mr. Rigby was made the first counselor to President Thomas E. Ricks.

The year 1885 brought the beginnings of persecution of Mormons in Idaho for their practice of polygamy. Mr. Rigby was arrested once and acquitted. A warrant for his arrest was issued again and he had to keep moving throughout the area to keep from getting caught. Finally in an effort to end the harassment he went on a mission to England.

Upon his return from England he was once again placed in jeopardy of being arrested. He hid in a dugout near the hose for several days and then tiring of this entered his home. Shortly after, three deputy marshals came and placed him under

arrest. They had been watching his home. He spent six months in the penitentiary and upon his release went into hiding again. Another warrant had been issued for his arrest.

Wyoming was not prosecuting the Mormons so he found peace there. Shortly after this Mr. Rigby was called to help colonize Teton Valley. He had expressed his views previously about this lovely country. In 1890 the polygamy problem was solved and the whole threat to the Mormons was removed.

Mr. Rigby continued to be an influence upon the area through his several families. He died March 16, 1901, at Logan, Utah.

A Pioneer Recalls Teton Valley

Mr. Thomas George Bates was one of the first settlers to move into the Teton Valley arriving there in 1889. He wrote an autobiography discussing life as it was there in the early days. The following is an excerpt from his story.

"I moved into Teton Basin in 1889 and took up a ranch on Mahogany Creek. Several of us tried to get a ditch from the creek but our equipment was very poor. While throwing out sod by hand one soul fainted. The work was too hard for the food that we were eating. For about ten days we had nothing but bread and sour dried apples. We built a house out of logs with a dirt floor and a dirt roof. It was a two room affair and my parents-in-law lived with us for the first winter.

"The first three days and nights of February it rained terrible and never quit. Our house began to leak, with even the dirt coming through the lumber. We bailed the water out of the house with a bucket. Our baby, who was about six months old, was kept in a rocking chair under an umbrella. Our neighbor, two miles away kept a tent set up in his house to keep them dry.

"Our nearest place of supply was Rexburg and we were never able to get out to the lower valley in those days until about May, unless we went on snowshoes. We got our mail about once in three weeks. Everyone in the valley contributed some money to pay a man to snowshoe out after it.

"We had extremely hard blizzards. I remember one that lasted nine days and nights. The cattle nearly starved. It was impossible to haul hay outside. The fences we had were all drifted under. Houses were completely covered with snow and the stock suffered greatly.

"It was a hard time for me to start farming. I didn't have enough horse power to pull my plow in the tough sod. My harrow was homemade with wooden teeth. We had to go over the ground about nine times to tell it was scratched at all. We had plenty of butter and eggs from our stock but no sale for either. We milked what we needed for our own use and let the calves have the rest. We melted butter for our machines and harness oil. We also used bread and butter to spread poison about to kill ground squirrels. They were very numerous and would cut all the grain down. They would even dig corn and potatoes out of the ground.

"We had an Indian scare in the Valley and it was reported that the hills were swarming with Indians ready to swoop down on us at any time. We never saw any but some seven hundred cavalry came to stay. We made money selling them produce."

Mr. Bates later served as the Presiding Elder in the Ward that was named after him. The area of his homestead was also named after him and has that name today. He lived in the Teton Valley for forty-seven years and died in March, 1942.

The Homesteader

This article is taken from a manuscript prepared by Grant L. Jensen. The full text is available in the Teton Flood Museum Library.

The first task of the Homesteader in the Upper Snake River Valley was determined by the time of his arrival. If he came in the spring, then his first task was to put in his crop. If he came in late summer or the fall, his first task was to build a shelter for his family for the coming winter.

Wherever the homestead claim was there was bound to be trees, brush, and shrubs to remove. The larger brush was removed with the help of oxen or horses. They would be chained to 'grab' hooks or chains which were dragged across the land ripping the brush. Smaller brush was removed by hand using shovels, axes, grubbing hoes, and forks. Most of the brush was placed in a large pile for burning to permanently remove it.

The soil needed to be firmed up to make a good seed bed. Horse drawn equipment was the answer. Dragging logs chained together would help to get rid of air pockets and firm the soil. If a spike toothed harrow was available or a single disk the job went a lot smoother.

With the soil ready, a seed bag was placed over the farmers shoulder and he walked the field broadcasting the seed with his hand. This made it hard to get an even pattern of seed on the ground but was the only way to do it. Later, horse drawn drills were used. After the planting a roller or packer was drawn across the ground to pack the seed.

Early farmers found that they could go in together to purchase equipment to enhance their farming business without having to put out the whole price themselves.

The two horse slip scraper was a common implement on farms. With a hitch on the front for the horse or horses the wood or steel implement was guided by two handles in the rear. The horse reins had to be draped over one handle and controlled with one hand. This slip scraper was especially useful in digging ditches and shaping canals.

A bigger scraper was needed for land leveling. The bigger scraper had four horses and could move a lot more soil. It was a dangerous piece of equipment. It had a bar for the operator to control the operation that protruded to the rear. If you hit a tree, stump, root, or other solid object, the bar would fly upward with tremendous force. This caused broken arms, jaws, necks, and other injuries.

Hay was a staple in the valley with the need to feed animals through the winter. Methods of putting the hay up changed as the equipment improved. Horses were the power for all the operations in the beginning. Horse drawn mowers, rakes and wagons got the hay to the large derricks. These huge poles then lifted the hay to the top of the piles. It was one of the most strenuous jobs of the farmer.

The grain harvest was a great occasion in the community. A horse drawn rake cut the grain. Men followed to gather and bind it into bundles. Then a threshing machine came from down the valley to convert the bundles to wheat and chaff. Later improvements caused the elimination of jobs as the machines took over the binding. Threshing was a major event with farmers from all around helping each other and their wives providing the meals for the crew. The threshing machine moved from farm to farm until all the wheat was in.

It was near the turn of the century when steam power began to come into the valley. The huge steam engine greatly speeded up the sometimes risky harvesting time. These engines also could plow fifty to seventy acres a day. The only drawback seemed to be the seventy to eighty pounds of coal used per day and the constant possibility of fire.

The gasoline engine brought about the greatest change in the farmers way of life. Almost all of his jobs would be converted to equipment using this new fuel and the efficiency would allow them to accomplish much more. The farms went from providing food for the family and a few more to providing food for hundreds.

J. Edgar Birch

One of the most valuable tools in research is the written history of one who spent time in the area and observed life as it was going on. The autobiography is a valuable resource as it is history written by one who lived it and usually recorded as it was happening. One of the most colorful and enjoyable of these sagas of history was written by J. Edgar Birch of St. Anthony. This is a summary of his story.

"I was asked to write about my favorite subject. Well now, to be right honest, where will you find the man whose favorite subject is not himself? I think that next to that my favorite subject is history. Here I have tried to combine the two into something readable and I hope enjoyable to those who read it.

"I was born at the turn of the century. I am proud of my history. I appreciate my heritage. I know of no area of comparable size with the Upper Snake River Valley where there is more history and more heritage. I constantly thrill at our historical assets such as the three Tetons, Fort Henry, Old Fremont County, Beaver Dick (Mr. History Himself), Market Lake, Eagle Rock, Pierre's Hole, Ferry Butte, the Sandhill Mountains, the Oregon Trail, and many, many other points and places that are close by, or not too far removed from our homes in this part of Idaho.

"Being born at the turn of the century I would not be the blackest liar in history if I said that it was by the skin of my teeth that I missed being born a caveman. I was conceived in a cave and born in a post office. My parents were pioneers of the early Idaho settlement of Wilford; father coming there in 1884 and mother coming from Cache Valley, Utah, with her family a short time later.

"Wilford, at one time, was a thriving little municipality with more than a dozen places of business. Time has wearied it away until it no longer has even the identity of a whistle-stop on a modern map of Eastern Idaho.

"It was not easy to get a honeymoon cottage in Wilford in 1889, and for the first eight months of their married life my father and mother lived (?) in a cave that had been excavated and dug into the bank of a native slough that meandered through grandfather's homestead, near the Teton River. From this earthy abode they moved into the rear of the log hut that served Wilford as a post office. Thus it was, that very shortly after they made this move, I was born in December, 1899. Well anyway, I would rather be a postscript than a caveman, and thanks to parents foresight I have no just claims on the attributes or genealogy of a caveman.

"I was one of those kiddies who received learning in a little red schoolhouse, although the one I attended was a huge monstrosity of two rooms that had a dirty exterior and gave evidence of having been painted white at some date in the immediate past. With my jackknife I carved my share of initials upon the backsides of the schoolroom desks. I drank more freely, more fully, and more often from the little ditch that meandered across the schoolyard than I did from the well of learning within the walls of the tattered and battered old institution of education and learning."

There is, of course, much more to this autobiography but space is limited here. The full text can be read at the Teton Flood Museum Library. It is fascinating to read of history from those who lived it and one can learn much from these tales of life in the early days of the Snake River Valley.

Ode To The Upper Snake River Valley Historical Society

By Louis J. Clements

Preserve our history, illuminate the past,
Organize a society and make it last.

A Board of Directors in sixty-five,
It was hard at first to keep it alive.

Let's honor a family, we've pioneers a plenty,
The Ricks, the Flamms, are a few of the many.

A field trip to Birch Creek, we expected few,
The cars so many, dust obstructed the view.

A quarterly journal, we needed a name,
The Snake River Echoes started its fame.

A history fair, display your collection,
Many who came gave pause for reflection.

Our trip to Kilgore, the battlefield to see,
A vision of Joseph chasing the cavalry.

The flood waters came, a sight worth seeing,
Out of the water came a new museum.

A trip to Caribou, the lure of the gold,
A trail up the mountain for only the bold.

The Rexburg Centennial, we wanted a celebration,
Our society was to head the occasion.

Reunions of areas around Rexburg,
From Archer through Sugar the old-timers were heard.

A social event, the best of the year,
The Centennial Ball caused many to cheer.

A comical drama, a musical treat,
The Rexburg play was a community feat.

A Bar-B-Que meal, the menu was prepared,
Our people preferred Buffalo to Bear.

What does it mean, bring the museum to life?
Watch pioneer skills, feel their struggle and strife.

The twenty-four years have gone by so fast,
Congratulations Board, for making it last.